THE CHURCHMAN.

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For the Churchman.

Lenten Lays.

Meditation for the Third Sunday.

How shall the solemn Lent,
Be by that mortal spent
Who feels a stranger and a pilgrim here?
Whose feet are on the road
Which leadeth unto God;
To the far land where Mercy dries the tear?
Needs that he lay aside
The flaunting robes of pride;
And beg of Christ's humility a share.
That against every storm
And weariness, his form
Be girt with fasting, panoplied in prayer.
Then, in adoring mood,
Oft let him ask for food
Where the great Sacrifice is offered up,
Confessing himself weak
And lost, there let him seek
Life from the Bread, Salvation from the Cup.
Tried by the Tempter's art,
Let him make strong his heart
With the sweet music of some holy psalm.
When doubt, or terror pale
Or anguish him assail,
Let him recall Christ's mercy and be calm.
When by the toil oppressed,
Let him strip from his breast,
The warmest robe and give it to the poor.
And learn that these three things
Serve man for Angel-wings—
Still to obey, to love and to endure!
If thus his fasts be spend;
If firmly to the end
He in the holier paths of life have gone;
Then shall his feet repose
Where Life's great river flows
From the immutable base of God's Eternal Throne!

Hyde Park, Lent, 1846. Acolytis.

The word Parish—as understood and explained by American Jurists.*

The qualification requiring voters to be members of the congregation of Trinity Church, or of one of its chapels, and forming part of the same religious corporation, is the one particularly denounced by "the committee."

The latter clause, "and forming part of the same religious corporation," expresses the fundamental condition of the right to vote, and is in addition to the previous requisite of being members of the congregation. Who formed part of the corporation? The charter of 1697, and the act of 1784, furnish the answer. By the former, "the inhabitants of the said parish in communion as aforesaid." By the latter, "all persons professing themselves members of the Episcopal Church," who shall hold, &c. These are not repealed by the act of 1814, but are recognized and adopted by this clause. The section under consideration is describing voters, and in requiring that they shall be corporators, it refers to the then existing laws, for it furnishes no other description of them. And this affords the answer to a remark in a paper presented to the Senate, that "the corporation of Trinity Church, with all its possessions, might, under the act of 1814, become subject to the control of persons not professing to be Episcopalians."†

This ingredient of being "members of the congregation," is obviously but a repetition in substance of the original qualification in the charter of 1697, already quoted, viz: that they should be "inhabitants of *the said parish*, in communion as aforesaid." At the date of the charter, the inhabitants of the parish in communion, &c., constituted the *congregation* of Trinity Church, because that was the only Episcopal Church where they could *congregate*. When other Episcopal Churches were formed and incorporated in the city of New-York, the whole city ceased to be one parish, and Trinity Church ceased to be the only parish church; but each new church had a parish of its own, of which it was the parish church. The idea of a parish for civil and ecclesiastical purposes, as established by the laws of England, to consist of a prescribed tract or territory, whose inhabitants, without reference to their religious tenets, were compelled to pay church rates and tithes, was a part of the system by which the Church and the State were united. In fact, it was the foundation of the whole system; for the church rates and tithes could not be collected, nor could assessments for poor rates be made without setting off the inhabitants into small precincts. The idea of a *territorial* parish grew out of the legal establishment of a church, and ceased when the union of the Church with the State terminated. This union was terminated by our independence and the constitution of this State, and when the reason for a territorial parish ceased, the thing itself necessarily fell with it, and with the establishment of which it was an essential part. Of course the word "parish" in the charter of 1697, ceased to mean the legal territory connected with a church. But still it had a meaning, and that which was as near as possible to the intention of the grant, would be the one which the courts would ascribe to it. In New England, where the same phrase has been long used, it is understood exactly in the sense in which it is applicable in this State. Chief Justice Parker‡ quotes and adopts this definition:—"A competent number of persons dwelling near together, and having one bishop, pastor, &c., or more, set over them." Dr. Webster says, "In some of the American States, *parish* is an ecclesiastical society, not bounded by territorial limits; but the inhabitants of a town belonging to one church, though residing promiscuously among the people belonging to another church, are called a *parish*. This is particularly the case in Massachusetts. In Connecticut, the legal appellation of such a society is ecclesiastical society."

This, which may be termed the American sense or use of the word, obviously refers only to persons, and has no connection with any prescribed territory. And it is the only sense in which it can possibly be used in this country. Thus, the persons belonging to St. Paul's Church in the city of Albany, reside promiscuously in different parts of the city, not only among members of churches of other denominations, but among those of other Episcopal Churches; and yet they form the parish of St. Paul's. They constitute the congregation of the church, and as the word parish is no longer strictly applicable, and is liable to misconstruction, the word "congregation" is by our laws applied to them. This was one of the terms used in the first act which passed our Legislature on the 6th April, 1784,§ authorizing the formation of religious corporations by voluntary association, which permitted "the male persons of full age belonging to any church, congregation or religious society," thus to associate. The word "parish" is not used in the act, and it is quite obvious that the word "congregation" was substituted for it. And in the subsequent revisions of 1801 and 1813, the same phraseology is preserved. This being the received and acknowledged description of a parish or religious society, it was with great propriety adopted in the act of 1814, as being tantamount, as near as possible, to the expression in the original charter of 1697, "inhabitants of the said parish, in communion as aforesaid." And this was in conformity to a general principle of common sense as well as common law, that where a mode of executing a trust, or any authority, "becomes impossible by subsequent circumstances, the general object is not to be defeated, if it can be attained; and if the intention cannot be executed literally, another mode may be adopted, consistent with the general intention, so as to execute it in substance, though not in mode."‖

There was no other mode of preserving the spirit and intent of the provisions in the charter of 1697; and it is confidently believed that if the question had been presented to any judicial tribunal, prior to the passage of the act of 1814, it would have been determined that being a permanent member of the congregation of Trinity Church, was a sufficient compliance with the requirement of being "an inhabitant of the parish," and the only one which the circumstances permitted. Of course, the insertion of this equivalent provision was merely declaratory of what would and ought to be deemed the just interpretation of the existing law. And if there was any doubt whatever on the subject, it was exactly the case where it was expedient and just to the corporation that the Legislature should interpose, and with *the consent of the corporation*, remove the doubt, and render the qualification clear and explicit.

The question had remained open from the period of the Revolution, and although the most able lawyers expressed opinions that the charter admitted of no other construction, yet there was sufficient ground for cavil, as we have lately seen, to disturb and agitate men's minds. The corporation of Trinity Church had no means of bringing the question to a judicial decision; for they must necessarily be defendants in any proceeding to test the qualifications of voters. They had not, therefore, as the present applicants have, any other mode of putting this question at rest, than by an act of the Legislature, forming in effect a new contract between them and the government, assented to by both parties.

It will be seen, therefore, that the difficulty which "the committee" anticipated from the right of election being confined by the charter of 1697 to "the inhabitants of the parish of Trinity Church," and which would exclude members of other incorporated churches in the city, who [illegible] meets them; the same idea being expressed by what, under the circumstances, was an equivalent phrase; and that the disqualification of not being "an inhabitant of the parish," or "a member of the congregation of Trinity Church," applies with equal force in either form of expression.

It will be perceived how much this view differs from that of "the committee," who consider the word "parish," when deprived of its original legal meaning, "*as a mere designation of territory;*" and therefore they say "as equivalent in meaning to the city of New York." Now, it has been attempted, and it is believed successfully, in the foregoing remarks, to show that when the word "parish" lost its original legal meaning, by the severance of the Church from the state, it lost altogether the idea of territory, as there was no longer any legal jurisdiction over territory, and that it necessarily took the meaning, in this country, of "a number of persons dwelling together under the care of one pastor." So, in the constitution and canons of the Episcopal Church in the diocese of New York, the word parish, when used at all, is always accompanied by the phrase, "or cure," as synonymous; and generally the words "congregation or church," are substituted for it.

The suggestion of "the committee" that if the corporate privileges of Trinity Church depended for their continuance on the continuance of the parish, they were wholly forfeited from the time *parishes* ceased in this State, is as gratuitous as it is unfounded. Territorial jurisdiction was in no way essential to the existence of the corporation. It could exist without having any territorial parish attached or subject to it, as a church. The "parish" was an incident created by the civil government, and formed no part of the ecclesiastical and essential character of the church corporation; as is abundantly shown by the act of 1784, which confirmed the corporate character of Trinity Church, although it could then have no "parish" answering the description in the original charter.

It is believed, then, that it has been satisfactorily shown that the phrase, "members of the congregation of Trinity Church," was properly inserted in the act of 1814, in lieu of and as equivalent to the phrase in the charter of 1697, "inhabitants of the said parish, in communion as aforesaid;" that no private rights were invaded, but that all which came fairly within the meaning of the original charter were preserved and maintained. And this being done on the application of the corporation of Trinity Church, with full notice and knowledge of all persons concerned, as appears from the documents and pamphlets now before the public;—the assent of both parties to the modification of the contract,—if it was one—having thus been given, it is in vain to contend that the act impaired the obligation of a contract. It was therefore as strictly constitutional as any legislative act can be of the like nature, which adapts former provisions that had become impracticable, to the new circumstances which have arisen. If any persons remain who in 1814 were affected by the provisions of the act, their acquiescence in them for thirty years, is the very best evidence of their concurrence that the nature of the case admits. And as to those who have been added to the Episcopal Church in the city of New York, since that time, it can not be pretended that their concurrence was necessary to the validity of the act. They were not in existence to give their assent, and of course they never had any corporate rights which could be affected by the law.

* From a "Review of the Grounds upon which certain persons in the City of New York, apply for Legislative Interference with the Corporation of Trinity Church. Albany: Printed by C. Van Benthuysen & Co. 1846."

† See reply to the remonstrance of Trinity Church, signed L. Bradish and others.

‡ 16 Mass. Rep., 498.

§ 1st Jones & Varick, p. 104.

‖ 2 Vesey Jun. 388.

Bishop Horne.—A clergyman in Scotland, who had received English ordination, applied to him wishing to be considered as under the jurisdiction of some English bishop; that is, to be, in effect, independent of the bishops of Scotland in their own country; but he gave no countenance to the proposal, and advised the person who made it quietly to acknowledge the bishop of the diocese in which he lived, who, he knew, would be ready to receive him into commmunion, and require nothing of him but what was necessary to maintain the order and unity of a Christian Church; assuring him at the same time, that, if he were a private clergyman himself, he should be glad to be under the authority of such a bishop.—*Jones. Life of Horne.*

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LX.

The Church is a Society distinct from, and antagonistic to, the world. The former is God's chosen instrument for the sanctification and salvation of mankind. The latter, lying in wickedness, is filled with the elements of corruption, guilt, and everlasting destruction. We are to be saved from the natural, but debasing and ruinous influence thus appertaining to the world, by becoming faithful members of the Church. They who would enjoy the rich blessings of union with this mystical body of Christ, must not be conformed to the world, but transformed by the renewing of their minds. Therefore when admitted into that union, we are called solemnly to "renounce the vain pomp and glory of the world, with all covetous desires of the same." The consideration of this duty is well adapted to the present solemn season of the Church, and may help to the due and profitable observance of it. It may be good to the use of edifying to consider a few particular points connected with this fundamental duty of not being conformed to the world.

The prevalent spirit of infidelity at once suggests itself as of prominence in claiming our notice. There is that is called philosophy which is built on presumptions that contradict fact, oppose experience, and impugn the united voice of human testimony. There is that is called reason, which contravenes all the acknowledged rules of just deduction. There is that is called enlightening the human mind, and the advancement of human happiness, which deprives man of the only means of acquiring the most important and interesting knowledge, and of the purest source of temporal, and the only sure hope of eternal felicity. There is that professes to meliorate the condition of human society which deprives it of the fullest and clearest knowledge of moral duty, the only truly satisfactory and efficient principles on which it can be discharged, and the most powerful motives to its discharge.

This is that infidelity, which, boldly denying man's need of a special divine revelation of truth and duty, would cancel the Holy Scrip- [illegible] in opposition to the history and experience of all ages, would strike redemption out of the divine counsels as an invention of priestcraft, and fit only for the creed of the uninformed. This is that infidelity, which, guided by partial and distorted views of the attributes of God, mars the infinite perfection of His character, and builds its scheme on the workings of a profane and lawless fancy. This is that infidelity, which would deprive man of the pure source of religious and moral instruction afforded by revelation, and leave him to the promptings and guidance of his own heart in all its weakness, its frailty, and its manifest, varied, and gross corruptions; and would seal his eyes against the bright prospect of futurity presented by the Gospel, which lends to virtue such high and encouraging sanctions, and whence only can be derived sufficient support in the trials and sorrows of life, the only strong consolation in the loss of relatives and friends, and the only hope in the dread hour of the soul's departure from the world. This is that infidelity, which would rob society of those strongest of all posible motives to virtue—the love of the infinite goodness, and the dread of the eternal vengeance of Jehovah.

And what does this system propose as a substitute for the blessings thus wickedly and blasphemously rejected? Ask its most zealous advocates. They will contradict each other in the simplest points. They will all leave the most important uncertain. And it is well if any of them stop short of the monstrous impiety which would consign the human soul to annihilation, and even question the existence of the great God himself.

The temptations to this pernicious system afforded by the human heart, are too strong not to exercise a mournful influence in the world. Its miserable disciples leave no means untried to promote its cause. Its open defences are conducted with a boldness and effrontery hardly surpassed since it was left to the tremendous consequences of being a whole nation's substitute for its government, its religion, and its principles and rules of virtue and morality. In desperate struggles to shake off the shame of the utter and disgraceful discomfiture which it then experienced, it would again erect itself in open and bold hostility to God and goodness, and send abroad its agents to undermine the strong foundations of virtue and morality, of intellectual excellence and greatness, of public welfare, and of social, domestic, and private happiness, which are laid in the truths and precepts of the Gospel.

But as there are those whom its open defences would disgust and alarm, ingenious stratagems are prepared. The compend of philosophy, the annals of history, the numbers of poetry, the pages of entertaining fiction, descants on political economy, professed expositions of religion and morals, vaunted plans for meliorating the condition of society, to say nothing of lower and baser appeals in the newspaper, the pamphlet, the tract, the hand-bill, all avowing nought but friendly regard for the interest and welfare of the reader and of the community, are poisoned with the tincture of infidelity. The Christian should beware, and not needlessly and unguardedly throw himself in the way of such dangerous temptation. He should cultivate an intimate acquaintance with the sacred oracles whence his faith is derived, inform himself of the evidences on which they rest their claims to divinity, and be assiduous in the use of all the means helping to a right understanding of the same, afforded in the Church. In the services of that Church, and in the faithfully and diligently prosecuted duties of private devotion, he should seek those influences of divine grace whereby alone he can know, appreciate, and love the truth, and be preserved from declining into the miserable, degrading, and fatal errors which so artfully spread their temptations around him. Remembering that the Church, in the strength of her divine Lord, and through those gifts of the Holy Ghost of the means of which God has made her the dispenser, is the only safe refuge of the sons of men in their spiritual exposures and dangers, he should, in constancy and fidelity in her communion and fellowship, so stablish, strengthen, and settle his mind and heart in the faith once delivered to the saints, that the world's infidelity may lure and strive in vain.

But alas! even in the Church, the principles, spirit, and temper of the world lamentably prevail. Her own members, professing allegiance to her Lord, called by His name, and sharing responsibility for the estimation in which His religion is held among men, and the influence it has upon them, swell that mass of moral evil, which, resulting from conformity to the world, makes its renunciation essential to the Christian's purity and safety as well as duty. The principles and maxims of our holy faith are superseded by those of the world. The pure, meek, and lowly spirit of the Gospel is made to give place to corrupt, sensual, and unholy passions, dispositions, and affections. Miserably partial homage is paid to the Redeemer, while services entirely at variance from His are filled with those who have been signed with the sign of the cross.

When we reflect on the real character and claims of our religion, as set forth in God's word, what evidence should we reasonably expect its professors to give of the honesty and sincerity of their profession? Ought we to find a worldly policy, and worldly feelings and views pervading their whole deportment, even when professedly engaged in the cause of religion and the Church? Should we expect to see God's holy word, and such approved reading as helps to a right understanding and application thereof, claiming, if any, a very small share of regard, while time incalculable is spent in the perusal of what but ministers to the delusions of false sensibility; produces cold and heartless unconcern for the refined and ennobling affections, and the important and beneficent duties, of real life; and often brings in the baleful influences of the most corrupt and degrading principles? Should we look for the neglect or but casual, formal, and careless discharge of the great duties of public, family, and private worship, and disregard of those ordinances which the Redeemer left to His Church as pledges of His love, and means of His grace? Is the heed given to God's high appointment of the sanctification of each seventh day such as consistency and strict integrity require? Should we expect to find the momentous trust and fundamental duty of the education of the young conducted on principles which make religion a very subordinate concern, and impress a false and dangerous value on objects which can do no good to man's spiritual and moral nature, or rather tend to its degradation, [illegible] tian's time, care, and attention, as to withdraw them from the momentous concerns of religion, or to sink these into comparative insignificance? Should we think it possible that little or no impression could be made on human hearts by the realities of an immortal destiny, a strict and impartial judgment to come, the offer of heaven's eternal happiness as reward, and the threat of the everlasting misery of hell as punishment?

But the malign influence of the world among Christians appears also in still worse and more melancholy ways. It is to be seen in the vile affections and lusts which degrade the name of man, and yet are smiled on by the world; in the boisterous and contentious passions, the ill humors, and the wicked tempers, which agitate the human heart, inflict unnumbered wrongs, and disturb the peace and quiet of social life; in the false estimate of honor and courage which has brought upon the world such cruel and murderous effects; in the fraudulent dealings so common in the affairs of life; in the unprincipled license so widely given to the tongue of calumny; in the vile habits of cursing, swearing, and profanation; and in that perverted and intemperate use of Heaven's bounties which debases human nature, dethrones reason, and allies the lord of the creation to the brutes that perish.

And why should not the Christian faithfully act out his solemn obligation to be not conformed to this wicked world? What have the principles, maxims, and conduct of the world to promise him? Its pursuits, honors, and enjoyments, are but transient and fleeting, incapable of imparting full satisfaction, generally leading to miserable disappointment, and if uncontrolled and unchecked by religious principle, tending surely to the loss of eternal happiness, and the incurring of eternal misery.

The carnal mind, and the love of the world, are enmity against God. Men cannot serve both God and mammon. All then who would enjoy the divine favor here and hereafter, must not be conformed to this world, but transformed by the renewing of their minds; they must keep under their bodies, and bring them into subjection; and in all that they do, all that they prossess, and all that they enjoy, they must look to it that in simplicity and godly sincerity, they indeed comply with that indispensable Christian duty, in all the fulness of the devotion, the effort, and the sacrifices which it involves, the piety and charity of heart, and the correspondent regulation of character and life—the duty of *seeking first the kingdom of God and His righteousness.*

Where the consciousness exists of a falling short in this required measure of Gospel obedience, let this solemn season of Lent—with thanks to God for having moved His Church to invest it with a character, and provide for it services, so congenial with such improvement of it—be hallowed by deep and serious meditation on the great ingratitude to the Almighty of this return for His love and mercy, and the aggravated guilt and awful danger thus involved. In immediate and thorough repentance, let the works of darkness be cast off, and the armor of light put on. With that movement and regulation of heart which are supplied by the true faith of the Gospel, let the Lord be sought while He may be found, and called upon while He is near, in the solemn public services which the Church provides, and those private religious exercises to which she calls her children, all accompanied with the penitential, disciplinary, and spiritually improving acts of fasting and abstinence which, according to her Lord's will, she appoints for their observance. And let the solemn and wholesome recollection sink deeply into their hearts, that this state of probation is of very uncertain continuance, can at the most be prolonged for but a brief period, and may be closed at a moment when such an occurrence is least expected. Soon—very soon indeed—conviction, however strong, desires, however ardent, resolutions, however firm, and efforts, however earnest, may be altogether too late.

They who may be humbly conscious of sincere devotion, in true faith, to their spiritual and eternal interests, should thank God for that heavenly grace whereby alone such can be their state. The divine precepts that we rejoice with trembling, that we be not high minded but fear, and let him that thinketh he standeth take heed lest he fall, should never be out of their remembrance; nor the example of even so experienced and advanced a Christian as St. Paul, who, found it necessary, and that by the very watchfulness, care, and discipline now recommended by the Church, to take heed lest, after all, he should become a castaway. They should beware of this wicked and ensnaring world. Their religion should in all things be first in their minds, and ever the object of their chief study, and their supreme regard. To the Church's teachings and appointments for instruction in the principles, the maintenance of the spirit, and the discharge of the duties, of that religion, they should yield humble, faithful, and devoted observance; and in those principles and that spirit give diligence to every department of social duty, and to the devotions of sacred retirement. They should ever bear in mind, as connected with their strict account at the judgment seat of Christ, that all their earthly blessings and advantages are so many means allowed them of spiritual improvement, and of the fuller discharge of the duties connected with the love of God above all things, and of their neighbors as themselves. If ever they find that the pursuits, the possessions, or the enjoyments of the world, are interfering with a truly devout spirit; with entire mastery over earthly affections; with a love of religion and its exercises; with tender sensibility to the necessities and privations of others, and generous devotion to their relief; and with thoughts of heaven, concern for eternity, and constant preparation for death;—they may rest well assured that the love of the world is too strongly rooted in their hearts; and that they are in imminent danger of incurring the tremendous wo of exclusion from future happiness, involved in the Saviour's declaration, *They* HAVE *their reward.*

The Christian may cherish the humble confidence that his Heavenly Father will not leave him without experience, even in this present state, that it is good for him to adhere faithfully and steadfastly to his baptismal promise and vow to renounce the world, the flesh, and the devil. All the show of pleasure which these spread before him is delusive. To trust them is to encounter sure and bitter disappointment. The Gospel diminishes nothing of the true, rational, and in those not themselves sinful and injurious, prescribes that moderation, and that watchfulness and care of heart, which will ward off the dangerous and destructive consequences of excess. It imparts that peace of mind, that joy in the Holy Ghost, and that hope of heaven, which yield so much real happiness; and it constitutes our only preparation for the disappointments, trials, and troubles of the world, and for the awful moment of separation from it forever.

B. T. O.

For the Churchman.

Mr. Editor,—Will you insert the following "Voice from the East" in your worthy paper? It is an extract from a piece in the 21 Number of Vol. 11th of the "Yale Literary Magazine," published at New Haven (!) by the students of "Old Yale."

Sigma.

"The Holy Catholic Church! What visions of romance, and chivalry, and picturesque beauty, even amid its degrading superstitions, does this form of Christianity awaken in our minds; how rich is it in legendary lore and historic associations! As we reflect upon it, we can almost carry ourselves back to the olden time of 'merrie England,' and place ourselves in imagination in the old Tabard hostelry, on the morning of the departure of Chaucer's Canterbury pilgrims. We can fancy ourselves in the midst of that motley assemblage, in every variety of rank and costume—the courteous and 'very perfect gentle knight'—the dignified and lady-like Prioress—the wealthy country Franklin—the meek-looking, self-denying 'Parson of a town'—the mitred Abbot, well-fed and portly—the poor scholar from Oxford. We can see them as they come forth, with many a laugh and jest, and pleasant tale, from the curiously-carved old gateway, and wind away in long procession on the road to Canterbury.

"What a delightful feature in the character of that age were those times of high festival, when a spirit of warm and generous hospitality seemed to spread over every class in the community; when, for a season, the poor man forgot his poverty and the rich man his pride, and the hearts of both were united in a common flow of mirth and rejoicing. How beautiful and appropriate were those ceremonies which the Church appointed for Christmas-day—the day when the seraphic hymn, 'Glory to God in the highest, and on earth peace, good will to men,' was sung by angel voices over the plains of Bethlehem! How solemn and impressive must have been the service which preceded it!

'On Christmas eve the bells were rung,
On Christmas eve the mass was sung;
That only night, of all the year,
Saw the stoled priest the chalice rear.'

"I will not deny that there was much mingled with the old ceremonies of the yule clog and mistletoe, and with all the revelry and wassail of those times, which, by the refined and correct taste, must be considered intemperance and debauchery. Still, how much was there of hearty good will, of profuse liberality; how much of *real* charity to the poor and destitute; how much of hallowed association clustering about the very name of Christmas, and of devout thankfulness for its blessings!

"Gloomy and morose indeed, therefore, must he have been, who, even with its attendant evils, would have wished to destroy its observance; and as little to be envied were the man who, in our time, would do away with this sacred festival, handed down to us from our fathers, and consecrated by the practice of the Christian Church in all ages. Let us preserve the beautiful and touching custom of decorating our churches with evergreens at its return; not as an *ordinance* of religion, but as a touching symbol of the unperishing nature of the redemption begun upon it. Let us gather our friends and kindred around us, and, giving largely of our abundance to those who are in want, let us spend it in innocent mirth and hilarity, emblematic of the blessings conferred on mankind by the birth of our Lord.

"Of the magnificence of the ceremonies of the Roman Catholic Religion, we, who live in this age and country, can form no conception. If we judge of them from the wretched mummeries we sometimes see played off before an ignorant and gaping crowd, by a priest as ignorant as themselves, we are forming our opinions from a mere burlesque or caricature. To enter into their spirit, and to understand the mystery of their wonderful power over the minds of men, we must fancy ourselves in some moss-grown Cathedral, where the richly stained window throws a mellow light over nave and clustered pillar, and statue of holy apostle, and reflects its own gorgeous colors in the tesselated floor. Above us rises the vaulted and fretted roof, rich in carving and Gothic tracery, and adorned with many an image of white-clad angel. Around us are assembled a congregation of knights and barons, kings and crusaders, high dames and mighty earls. Upon such an occasion, the full peal of the majestic organ—the long procession of stoled priests, glittering with mitre and crosier, cross and censer, alb and dalmatique—the swelling upward from their deep, manly voices, of those solemn old Latin hymns, which, even in this remote age, are the delight of all lovers of music—the elevation of the consecrated Host—the kneeling of thousands in silent adoration of that sorrowful form which hung over the altar, sculptured in richest marble;—how much all these have entranced the senses even of the most profane and irreligious, and awakened almost unearthly feelings in the bosom of the devout worshipper!

"The use of painting and sculpture in churches, as an aid to devotion, has been condemned entirely by nine tenths of Protestant Christians. With all deference to the wisdom, the piety, the knowledge of human nature, of those who have advocated this opinion, I would still venture, for one, to dissent from it. The fine arts were mercifully given us to purify and elevate our nature, and *how* can they be more fitly employed than in illustrating those scenes and events among which the Saviour of the world lived and died? Is there not a thrilling, an almost superhuman emotion, coming over us, as we gaze upon some fine painting of the Crucifixion? Does it not carry us back to the very time and place, and bring vividly before our minds all the terrors of that awful hour—the thick darkness settling slowly and gloomily down upon mountain and valley, vineyard and olive grove, and casting a sable pall upon every tower and battlement of the Holy City—the tearing asunder of the everlasting rocks—the torches throwing a flickering light upon the pale features of the CRUCIFIED, now convulsed in the last agony? I know it has been urged, that in contemplating such a picture, the attention of the beholder would be attracted, not so much to the objects represented, as to the beauty of the coloring, the skilful disposition of light and shade, or the correctness of the perspective. But when we listen to the burning eloquence of some good orator, do we pause to admire his dignity of gesture, his happy choice of words, or the aptness of his metaphors?

"The style of architecture which the Roman Catholic Church has in general adopted, and which may not unfitly be called the mediæval order, seems peculiarly adapted to edifices of a sacred character. The very idea of it, as must be evident to all who have ever studied it, was caught from the interlacing of the branches of trees in the forests, which, as one of our own poets has remarked, were the first temples of the Almighty; and so beautifully has it been adapted to ecclesiastical uses, that every part of it is symbolical of some feature of our religion. Thus its solid masonry may denote the lasting nature of Christianity; its spires and pinnacles remind us of its heavenward tendency; its windows of stained glass shed a mellow light, emblematic of its softening and subduing influences; and the solemn grandeur of the whole may awaken appropriate ideas of Him for whose worship it was designed. It is the only order of architecture, which is in its purity adapted to this purpose, and which can be used for it without many ludicrous incongruities. There is certainly something calculated to inspire any feelings but solemn ones in a Grecian Temple, with an organ-loft at one end and a pulpit and reading desk at the other; and we are surely excusable if we smile at a Corinthian colonade, sustaining a gallery for Sunday school children. If it be urged that the Gothic is too much associated in our minds with Popish ceremonies and superstitions, I would inquire which is the most appropriate model for a Christian church, a building raised in honor of the Virgin Mary, or one consecrated to Venus; a temple of St. John the Evangelist, or one of Jupiter Ammon?

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"Whatever be the reason, the fact (our utilitarianism) is undeniable, and is in nothing more conspicuous than in our peculiar notions of Church architecture. We seem to have none of those delightful and touching associations connected with a Church which the people of older countries would have; there is nothing particularly pleasant to us in kneeling before the same altar where our fathers knelt, or in being buried in the same grave-yard where their ashes rest. A church with us is nothing more than a comfortable two story building, with a platform at one end for the speaker, and seats cushioned off for the choir, and a lecture-room underneath. In general it presents a ludicrous mixture of church, theatre, and concert-room, with a decided predominance in favor of the latter; and in truth it is well that it should be so; for it is used indiscriminately for every purpose under the sun. We are not at all astonished if we see it open on Wednesday night for a magic-lantern exhibition: Thursday for a lecture on astronomy; Friday for a sale of useful and fancy articles; Saturday for the Ethiopian Serenaders; and Sunday (*horresco referens*) for the Holy Communion.

"A great fault in Ecclesiastical Architecture, and indeed in all our public buildings, is the great attention paid to cheapness. We will lay out hundreds of thousands upon a railroad

between two small country towns, where a horse and wagon would answer all the purpose, but to expend half the sum upon a Temple of the Most High God, were an unpardonable extravagance. Granite is very costly; so also are marble and red sandstone; and stucco looks just as well—in the dark. Besides, to carve a Gothic ceiling as it should be, requires a skilful workman; but the College bricklayer could make one of plaster, and the College painter could paint it in imitation of oak. This narrow spirit of parsimony, (for I can call it nothing else,) is one which we must be rid of, if we ever expect to rank creditably with other nations in the fine arts, if we have any desire of cherishing the beautiful, the elegant, the graceful, which are in themselves the perfection of the useful, and if we wish to leave behind us any monuments of our greatness and prosperity.

"But the highest point of our sacred edifices is also the highest point of absurdity;—I mean the weathercock. It would really seem as though we had been ransacking all that was ridiculous and incongruous since the creation of the world, and had lighted upon (Dii avertite omen!) a thing to show which way the wind blows! In an attack of that No-Popery mania, which is rife among us, as it ever was in England in the days of Lord George Gordon, we have cast down and trampled upon the Holy Cross, which had for centuries crowned the church-spire, the symbol of our faith, the badge of our redemption, the comforter of the burdened soul, the light of our despondency. In an equally commendable spirit of anti-catholicity, we have excluded from the interior of our churches the high altar, which was no less beautiful as an architectural ornament, than appropriate, as reminding us of the great sacrifice which finished all our wo, and have substituted a broad platform, with a little table upon it for the minister to stand at, and a pile of cushions behind, upon which he can repose while the congregation are singing; the appearance of the whole irresistibly reminding one of vanilla and lemon cream, cigars, and the morning papers. To fill up the picture, we need only imagine half a dozen clergymen reclining gracefully upon the aforesaid lounge, chatting pleasantly of the events of the week, and criticising the congregation as they come in!

"It is evident, therefore, that as a nation we have not bestowed upon Ecclesiastical Architecture the pains and attention to which it is entitled. The remedy for this is very simple and obvious. We need to cherish loftier ideas of its dignity and importance; to gain more correct views of the will of sacred Scripture in respect to it; to cast off this unhappy spirit of utilitarianism, and to bestow more regard upon the poetic and ideal part of our nature. From every stately cathedral which rises in this western world, a hallowed influence goes forth to refine, to purify, to elevate our spiritual being; and as the loud pealing of the organ rings along the vaulted roof, and the voices of white-robed choristers swell upward in the presence of assembled thousands, an inspiration seems to descend upon the soul, like a benediction from the lips of the Eternal."

For the Churchman.

Mr. Editor,—There is a small portion of Mr. Newman's late remarkable work, to which, with your leave, I should like to call the attention of your readers, for a purpose which will appear in the progress of my remarks. The part alluded to is Section I. of Chapter viii., entitled "Developments growing out of the Question of our Lord's Divinity," and bearing the running title of "Deification of St. Mary;" and the particular portion of that part begins [illegible]

The passage is too long for insertion here; but the course of the argument, which is very solemnly and earnestly stated, is as follows: The Arians exalted our Lord with divine honors, and most lofty titles, yet they failed of making him to be God. From this position Mr. Newman argued, that the same divine honors, and the same lofty titles may be given to a creature, and yet if we own that to which they are given, to be a creature, we are safe in doing it. For, says he, the Arians gave such things to one whom they supposed to be a creature, and yet their sin and error consisted not in giving such honors, and titles, but in believing him to be a creature who was verily and truly God. In other words, he declares that the *predicate* of Arianism was all very well, its error was in the *subject*. The true subject he argues, was furnished by the later Church in the person of the Blessed Virgin: to whom were ascribed those divine honors and lofty titles which the Arians gave the Son; and for giving which to a creature they were not condemned; but for making the Eternal Son the creature to whom they were given. This error, he says, the later Church avoids by giving them to Mary, and is therefore justified in doing so, by the very condemnation of the Arians.

Now this is specious, but it is certainly sophistical, though perhaps not consciously so. The fact is undoubtedly true, that the Arians did give divine honors and lofty titles, to one whom they believed to be a creature. But so far from not being condemned for this, or being condemned only for making our Lord a created being, this very thing it is for which they are repeatedly and pointedly condemned. Because they gave such honors and such titles to one whom they believed to be a creature, therefore the Fathers convict the Arians of Idolatry. Athanasius, Cyril, Gregory Nazianzen, Hilary, Ambrose, all do this. And since by Mr. Newman's own confession, the Roman Church gives titles quite as lofty, and pays honors quite as divine to the Virgin, confessedly a creature, as the Arians did to one whom they believed to be created, why does not the same argument, *a fortiori*, hold against her? Why are not all who pay such honors to the Virgin convicted of the same fearful sin, as they whom those holy Fathers so condemned? If Arianism be justly condemned by the Fathers, then the Roman Church is idolatrous. Here is, and here ever will be, the issue of the controversy; and in that controversy, while language has any meaning, we have the Fathers on our side.

These things are worth thinking of. These facts show us where the Fathers would be now, could they return to earth. They show that that Church cannot be the *Church of the Fathers*, which so clearly tramples under foot their words. Nor can we reasonably doubt, that they would now use the same language concerning the honors paid to Mary by the Roman Church, as they did of honors—*confessedly not greater*,—paid by the Arians to one whom they believed to be created. One can almost hear the deep stern tones of the lion-hearted Athanasius, addressing the Roman worshippers of Mary, as he did address the Arians. "For who was ever yet a hearer of such a doctrine? or whence or from whom did the abettors and hirelings of the heresy gain it? Who thus expounded to them when they were at school? Who told them, *abandon the worship of the creature, and then draw near and worship a creature and a work? But if they themselves own that they have heard it now for the first time, how can they deny that their heresy is foreign, and not from our fathers? But what is not from our fathers, but has come to light in this day, how can it be but that of which the blessed Paul has foretold, that in the latter times some shall depart from the sound faith?*" The passage is valuable not only for its bearing on the matter in hand, but because it gives us a pretty significant hint, as to what Athanasius would have said about the whole theory of "Development." S. G.

For the Churchman.

New Churches—No. 2.

Mr. Editor,—Grace Church, lately erected in this city, has attracted so much attention from the costliness of its construction and the ambitious aim of its plan, that some remarks on its main features will not, it is thought, be without interest. They are offered merely in the hope of drawing increased attention to the strict rules of ecclesiastical architecture, and if a dogmatic tone should be discovered in them it should be attributed to the writer's desire of brevity and dread of egotistical apologizing.

The church in question consists of chancel, nave, north and south transepts, with two aisles to each, and western tower with spire. The tower is partly engaged. There is a clerestory, high and well managed. The piers and groining are of plaster, made to resemble stone. The windows are all filled with stained glass. There are no galleries, but an organ loft in the tower. The entrances are, one in the tower, one at the west end of each nave-aisle, and one in each transept,—these last standing north and south. The chancel is one bay in depth. There is no south porch. The style is Decorated.

For the present, what it is designed to offer on this church, must be confined to its plan and more general features; questions of details will be reserved, as well for other reasons as because the writer's opportunities of examining the interior have as yet been few. The objections may as well be stated at once. They are:—

1. The plan,—cruciform.
2. The position of the tower.
3. The aisles to chancel and transepts.
4. The want of a porch.
5. The position of the doors in the transepts; and
6. The dimensions of the chancel.

To begin with the plan. The erection of a cross church, here as in most cases, is, it is contended, a defect. Those who think it necessary to a perfect church labor under a great mistake. There can be no doubt that where a great extent of surface is to be broken up and diversified, where too funds are not limited, or the whole room needed for worshippers, this plan may be advantageously chosen. But in ordinary parish churches it will be found an unmanageable difficulty consistently on the one hand with correctness of proportion, and on the other with the worshippers' convenience. The chancel, it has been laid down by good authority as a canon of church-building, should be in depth equal to one-third of the length of the nave;—it is plain, then, that persons in the transepts would be entirely excluded from a view of the altar and the minister while conducting the services. Now this, there is no boldness in saying, is an inconvenience which ought to outweigh all fancies of symbolism. Cruciform churches also, if attempted, should have their transepts well prolonged: this has been often forgotten in the attempt to avoid the inconvenience mentioned above. But perhaps their worst effect is the expense attending them, and incurred where it cannot be afforded. Not in one case only but in every church of the kind, it is believed, which has been attempted to accommodate this unnecessary feature.

In the case under consideration there was no good reason why this plan should have been adopted. The inconveniencies affecting worshippers which result from it have to be sure been avoided, but only by internal arrangements as irregular as the most glaring liberties which "modern Gothic" could claim. Another serious evil, it is to be feared, has resulted from the love of show which must have dictated the plan. In all probability the wooden spire and sham groining owe their existence to the outlay on these unnecessary transepts.

Another fault is the position of the tower. Let it be remembered that in a cross church the place for the tower is at the intersection of the nave and transepts, and that this position has been chosen in the noblest remains of antiquity, as well in their most successful imitations, Certainly in a church of as lofty pretensions as Grace Church is should have been attempted. It is easy to conceive how much would have been added to the beauty of the structure. So far as authority is concerned it is believed that the exceptions to this rule are not more than enough to prove it.* There is no reason why one should have been made in this case. That a central tower requires a greater outlay of the architect's skill is by no means a sufficient excuse. And further, if a western position for the tower must have been chosen there is still no reason apparent why it has been *engaged*. This is one of the least graceful positions that can be employed. A comparison of it with any tower that stands more detached will be vastly to its disadvantage.

A third objection to the ground plan is the erection of aisles to the transepts and chancel. This, necessary in the large cathedrals and abbey-churches of Europe, is a feature needless and inappropriate in a parish church. It shows a confusion of ideas as to styles markedly differing. What is imposing in a church of 500 feet, is shorn of its effect when pared down to suit one of 150. Hence they fail entirely, and whatever notice they attract is but conventional. In the instance before us a definite injury has been done. Owing to these aisles the transepts have a dwarfed look, and the proportions of the chancel have been curtailed. Let any one take a ground plan of the church and notice the immoderate width of the former, as well as how much will be added to the latter by the omission of the aisles of both, and there can be no doubt left. In every possible point of view they are indefensible.

Next, the omission of that important and all but essential feature, a porch, must be condemned. Do architects need to learn what are the characteristics of the buildings which they undertake to erect? Or are they so hampered by building-committees that they are forced to give up what is genuine and true for the sake of *ad captandum* plaster mouldings and pine-wood spires? Here was ample room for a porch, (or porches,) an indispensable feature in sacred architecture, but instead there stare us in the face useless transepts and a spire which lifts its top as high as London column and lies quite as desperately. But this is a different subject. Let it be sufficient to remark that the omission is fatal, and the more so because nothing is gained by it.

* I am far from denying that authorities exist which will sanction another position. But three points I would insist on. 1. That the majority of ancient precedents are in favor of a central tower. 2. That it saves room. 3. That it adds to the effect of a church.

Connected with the above is the 5th objection laid down at the outset, viz., the position of the transept doors. They should stand east and west, not north and south. The reason why this rule was observed by the old architects seems to have been a wish to preserve the distinction between porches and transepts. In the former the doors always were north or south, according to the side of the nave on which they were placed; but for this reason a different arrangement was adopted in transepts. They had no liking for mongrel erections, and built a porch where one was needed, not trying to make other parts of the edifice do duty for one.

The 6th and last feature at which exception was taken was the smallness of the chancel. Had it been *at least* of two bays, free from those absurd and awkward aisles, (which yet hardly deserve the name,) and properly arranged, it might have been made the redeeming feature of the church. As it is, one is constrained to call it the crowning failure. A glance at the ground plan, and one or two marks on it with the pencil would have been enough to correct it. But further than to secure a conspicuous place for the pulpit seems not to have been aimed at.

The principal external defects which the writer has noted have now been briefly touched upon with the exception of the spire. That unhappy specimen of sham, needs no further notice:—none so poor that does it reverence. Why, however, in a city abounding with such shams it should have created such a blast of ridicule, passes the writer's comprehension. A pine-wood spire is surely as real as lath-and-plaster vaulting.

The interior of the church remains to be considered. The arrangement of the chancel will then be criticised, as well as one or two other questions connected with internal decoration. Camden.

March 6, 1846.

For the Churchman.

Allow me, Mr. Editor, to express to you in brief terms the great satisfaction I experienced on reading the "Announcement" in the Churchman of last week. So it seems the kind and amiable predictions of some of your very good friends that the time was fast approaching when your paper was no longer to be seen in the families of our Church people—that its race was nearly run—that its melancholy demise might be almost daily looked for, &c. &c., are not to be realized. The paper is to be enlarged—its business affairs to be conducted in its own separate office, under the administration of an efficient Executive Committee—new and vigorous efforts to be made to augment the number of its subscribers, &c. Well, I must say, all this does look very much like a malicious determination on the part of some folks, to defeat the accomplishment of the aforesaid amiable prognostications. Be it so. They will sorrow, and I will rejoice from the very ground of my heart. God bless you and your friends, and give you abundant prosperity, and success in this new enterprise.

An Old Subscriber.

For the Churchman.

Mr. Editor,—You are aware that some time since Henry M. Onderdonk & Co., of this city, published "A Manual of Private Devotions for the Young," which has been favorably noticed by the sound portion of the Church press, and has given much satisfaction to pious parents, pastors, and others interested in feeding Christ's lambs.

Some weeks after its appearance the Protestant Churchman, with an obvious de[illegible] [illegible]lishment that published it, charged this little "Manual" with popish tendencies. On seeing this I sent to that paper the subjoined article.

The Protestant Churchman's article was in that paper of February 7th. My reply was deposited in the New York Post Office on the 9th. No notice was taken of it in the paper of the 14th. In that of the 21st were the words, "A Church Protestant will receive due attention in his turn." The papers of the 28th ult. and 7th inst. are now out, and no insertion yet of my little article. As it is short, and the publishing of it is a mere matter of fairness, I confess that my standard of morals is somewhat different from that of the Protestant Churchman, if it can reconcile this with our blessed Saviour's golden rule.

As to my "turn," a glance at that paper's correspondents' department affords proof that there can be no very inconvenient pressure on that score. The promise (of such uncertain performance) that I "will receive due attention," indicates that the simple justice—justice alike to the editors, to the readers, to the Church, and to myself—of inserting my article, will not suit the said editors. It seems to indicate that they are in a position which requires some management. The truth I apprehend to be, that on the point noticed in my communication, as in most others, the Protestant Churchman being in entire disagreement with the principles and views so nobly sustained by Bishop Hobart in his enlightened, untiring, and eminently successful devotion to the catholic system of the Gospel, it is no light matter, but one requiring very deliberate editorial cabinet discussion, how it can, with the greatest show of honesty, postpone the pulling down of the false flag, mottoed "*Hobart's School*," which was raised with such a flourish of trumpets when the paper was established.

With the single additional remark that the Protestant Churchman may take its time to show its truth and fairness, I now, Mr. Editor, respectfully request the favor of your inserting my aforesaid communication to that paper. It is as follows:—

For the Protestant Churchman.

Mr. Editor,—In your last you quote from "A Manual of Private Devotions for the Young," published by Henry M. Onderdonk & Co., two passages containing a prayer that the souls of the departed "may rest in peace," and intimate that such passages will leave "little difficulty in arriving at the belief of a sacrifice for the dead (vulgarly called the Mass) in the Eucharist, and purgatory in its full proportions."

Assuming that you honestly desire to guard your readers against danger from all quarters, I respectfully ask you to give place in your columns to a quotation or two from pages 295 and 296 of Bishop Hobart's "Christian Manual," published by Standford & Swords.

In "An Act of Intercession," mention having been made of "all" God's "saints who from the beginning of the world have pleased" Him "in their several generations, patriarchs, prophets, apostles, martyrs, and every just spirit made perfect in the faith of Christ, from righteous Abel even unto this day;" the prayer proceeds:—"Do Thou give them rest in the land of the living, in the bosoms of our holy fathers, Abraham, Isaac, and Jacob, whence sorrow, grief, and lamentation are banished away, where the light of Thy countenance visits and shines continually; and vouchsafe to bring them to the full enjoyment of Thy heavenly kingdom." A Church Protestant.

For the Churchman.

Natural Religion.

Mr. Editor,—A great deal has been said and written about "Natural Religion," and Paley wrote an elaborate work, entitled "Natural Theology." Paley's work (in one view admirable, but in another to my mind very offensive) labors to prove what every teacher should assume as already proven, (and herein is its offensiveness,) to wit, that the evidences of design which so wonderfully abound in creation do show the existence of an all-wise and all-powerful designer and artificer. Had Paley well understood Rom. i. 19, 20, he might have called his book Natural History, but never Natural Theology. He might, properly enough, have referred his readers to the power, wisdom, and goodness of the Creator while leading them through His works; but why should he be continually laboring to prove His existence? St. Paul simply refers to the outward world as acknowledged and sufficient proof in itself of His eternal power and Godhead, saying that what might be known of God, namely, without revelation, is manifest, and clearly seen, being understood by the things that are made, without the aid of such treatises. A deist or pagan needs no such systems of "Theology," and I greatly doubt if atheists are accessible by argument at all.

Further, I cannot believe that God ever designed that His ambassadors should bring up plants and animals to prove His existence before delivering His message. The analogy of faith forbids it.

But I can see no propriety—no truth in the term Natural Religion. It assumes that there can be and is a religion without revelation. It refers relatively to a superior Being who *ought* to be worshipped and obeyed, but who never has said so;—to law and duty without a Lawgiver: for it exhibits Natural Religion in friendly parallelism with Revealed Religion. Will any child know that it ought to honor and obey its parents before they command or teach it obedience? In both cases it is *religion*; and religion is one in essence whoever is God, because it is the worship and service of a superior Being.

But how does "Natural Religion" come? By instinct, as the instincts of brutes? or by human discovery, as the arts and sciences? In neither case could it be religion. We must ascend above mere animal instinct before we can enter the region of moral nature and moral responsibility, below which there is no subject for religion, nothing for moral law or revelation to address.

Besides, religion is essentially *undiscoverable*, because it comes by revelation from God to men. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" This settles the question. Faith cometh by hearing, and hearing by the word of God's messenger. We can have no religion without faith; and though all men talk of Natural Religion, yet I never heard of Natural Faith nor of Natural Obedience. No. God must first reveal Himself, "according to the Scriptures," before men can have religion. He must teach them the need and the way of worship, or they cannot know either that He would be worshipped, or the need or way of worship. Though men should see Him every day, yet did He never speak to nor meddle with them, they never could imagine such a thing as religion.

The outward creation is no revelation of God whatever. It reveals His eternal power and Godhead as a fact; but this is no revelation of His character and attributes. The proofs that He is good are outweighed by the amount of wickedness, suffering and misery that is apparent to every one: and if God is good and merciful as He is strong, why does He permit them? Why does He not restrain them? Why does He withhold blessing? A good man ignorant of God as He is could not love and venerate Him. But all religions have taught that He is good; and hence there must be a primitive cause for it embracing other facts than those we see in the outward creation and in the general condition of mankind: and this can only be a primitive revelation of Himself more or less fully. And all religions, including Islamism, have uniformly said in effect just what the Apostle says, that religion comes direct from God by revelation to the mind and understanding of man, in the form of a gratuity, unthought of before, and unasked by man. He loved us before we knew Him. He sends One that man may hear, believe, obey, and worship; to do what the outward creation cannot do, namely, to reveal God, tell man His will, instruct him how to serve and worship, and be Himself the head, the leader, and the example in all service and worship. And this One is the Word made Flesh, who is eternally in the bosom of Him whom He reveals to men.

Speculators are prone to overlook facts, especially if they be ancient. So men have speculated as if God left His creature man a very long time without any revelation of Himself; or as if all traces of the primitive revelation had utterly been lost by all except the family of Abraham. Without one or other of these conditions there could be no vacancy into which to thrust the fiction of Natural Religion—a religion without revelation, springing spontaneously in the heart and mind of man. But God revealed Himself to Adam as soon as he was created, and taught him religion, that is, service and worship; and immediately after the fall embodied it in sacrifice and an altar service. And all false religions came by tradition therefrom,—from the original revelation corrupted and perverted; and so they all possess more or less of the features, facts and principles of it, and are all traceable back to that one fountain head.

God ever deals with man according to what man is by creation, for God cannot lie. Man was created to be the recipient of revelation from God, "according to the Scriptures;" and so he cannot have or receive or know religion in any way other than by revelation. The thing is as impossible as it is for brutes to know God as man knows him. And so the dogma of "Natural Religion" is utterly overthrown; for it is proven to be an impossibility.

I conclude with the remark that the very profound work of Bishop Butler is, in reality, based upon the facts of animal instincts and the natural consequences of ordinary actions and events, and not upon the non-entity of natural religion. Between these and revelation he has shown very striking resemblances; perhaps *parallelisms*. And why not? Does not the whole economy of nature come from the Author of Revelation? Does He not use all nature to illustrate "the kingdom of heaven?" Should we then be surprised to find resemblances and parallelisms between them?

Let it not be thought that in smiting at this article of popular belief, I am smiting at any article of the One Catholic Faith. That Faith has no article recognizing "Natural Religion;" but it does recognize that by nature we are children of wrath; enemies of God by the whole force of nature; subject to and in league as it were with the devil. "The natural man is not subject to the law of God, neither indeed can be." What then should be "Natural Religion?" Self-worship and the works of the flesh. See Galatians v. 19—21.

Catholicus.

For the Churchman.

Mr. Editor,—I have lately received from New York, a communication from a friendly correspondent, respecting my work on the Puritans; to which I beg leave to reply in this public way, since the writer declines giving me his name, saying he is an entire stranger to me.

The substance of his letter is a copy of a correspondence between himself and the editor of the Journal of Commerce, in which he expends a vain effort to make that editor prove certain assertions he made against my veracity. The inference I draw is, that he wishes me, personally, to call him to account. I desire to inform him, that a similar assault has been made upon me by a Mr. Hall, of Connecticut, to whom I am now replying in a paper printed in that state, viz., "The Calendar," of Hartford. I preferred answering Mr. Hall, to a useless attempt to extract any thing but abuse from the editor of the Journal. Mr. Hall is a much less ignorant and scurrilous assailant than he is, though he possesses a sufficiency of both these qualifications. So I chose *him* as my antagonist; and I hope my unknown friend will be satisfied that I am not altogether deficient in courage or taste.

Number one of my notices of Mr. Hall appeared in "The Calendar" for March 7th. I say *notices*, rather than a formal reply to his whole book, which I believe some have improperly expected of me. I am no farther concerned with Mr. Hall's book, than as it attacks myself. Most of it, accordingly, I leave to others; who I hope will give it the castigation which its ferocity deserves.

Yours very respectfully, F. W. Cort.

New Rochelle, N. Y.. March 10, 1846.

For the Churchman.

"*Jurors are solemnly bound not only to hesitate, but to refuse to find men guilty of any crime, so long as doubt of the fact remains. Every man is presumed to be innocent until proved to be guilty. It is part of the standing instructions of every court of law, that the prisoner is to have the benefit of every doubt.*"—New York Courier and Enquirer.

"*It is said that if you have any doubt of his guilt, you must acquit him; but it will not do for the army of Christ to say that here is a general in command that we cannot positively say is guilty, but whom we very much suspect of guilt. Will it do for the House of Bishops to send forth a suspected officer to command, because they cannot say he is absolutely unfit to be entrusted?*"—Hiram Ketchum, one of the counsel for the prosecution in Bishop Onderdonk's trial, in his speech to the court.

Fas et Nefas.

The Churchman.

New York, Saturday, March 14, 1846.

Removal.—The undersigned has removed his office from No. 188 Pearl, to No. 12 John street, up stairs. "The Churchman" being provided with a competent book-keeper, and with the requisite assistance in the other departments of its business affairs, the undersigned will have only a general oversight thereof, as Chairman of the Executive [illegible] as heretofore to his own business as a "General Agent;" and especially in the prompt and faithful execution of such "trusts" as may be confided to him either by the "Courts" or by individuals.

Floyd Smith.

☞ The Editorial department of "The Churchman" will continue under the *exclusive control* of its present Editor.

☞ A larger than ordinary edition of the present number of "The Churchman" has been printed, and will be gratuitously furnished to Agents, and others disposed to aid in procuring *new subscribers*, in such quantities as they may desire for that purpose.

ANNOUNCEMENT.

The Churchman Office,

No. 12 John Street (up stairs) South side, near Broadway.

Believing "The Churchman" to be closely identified with the maintenance and progress of sound Church principles in this Diocese in particular, and generally throughout the whole extent of the Church in our country, a number of gentlemen, some of whom have been its patrons and supporters from its commencement, and all of whom are its firm friends have determined to make a vigorous effort to increase the number of its subscribers, and its consequent usefulness to the Church. To this end it has been determined—

I. To enlarge it—so as to afford space for a larger amount and variety of matter, and greater accommodation to its increasing number of Advertising Patrons.

II. To print it on a better and more uniform quality of paper than heretofore.

III. In new type, expressly prepared for its *exclusive use*.

IV. To conduct its business affairs in its own office, under the supervision of an "Executive Committee" appointed for that purpose.

The first number of "The Churchman" enlarged will be issued on Saturday the 2d day of May ensuing, on the following terms:—

I. As heretofore at *three dollars* per annum, payable in advance.

II. All persons disposed to act as local or parochial Agents, and to make efforts to obtain new subscribers, will be compensated as follows:

For every *new subscriber* obtained, and the money remitted forthwith, a commission of one dollar will be allowed; or if the money be not paid at the time of subscribing, but remitted to, or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subscribers so paying.

III. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in advance, of *two dollars* for each such subscriber will be received for the *first year*.

IV. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—five or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office, and remitting, always in advance *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

"The Executive Committee" consists of the following persons:—Floyd Smith, Chairman; John H. Swift, John C. Thatcher, David Hubbell Hoyt, and Benjamin A. Mumford. Until otherwise announced, all communications on business affairs may be addressed to the Chairman, No. 12 John street.

New York, March, 1846.

On the appearance of Mr. Newman's "Development" we expressed the opinion that it would have but little influence in the Church; an opinion which we have since had no reason to change. If we followed our own judgment and inclination we should say no more about Mr. Newman's Book; but as we have been importuned from several quarters to take some further notice of it, we again return to it; not, however, with a view to counteract its influence in the Church—for which there is happily no occasion—but merely to consider the light which it sheds on the present state of doctrine in the Roman communion.

Before we proceed to the subject, we trust it will not be deemed egotistical if we avow the high satisfaction and pleasure with which we look back on our whole course as journalist in regard to the "Tracts for the Times." These publications, it should be remembered, were first brought into notice in this country by the violent abuse which they received from the Low Church and sectarian journals. This abuse of the Tracts excited a desire among Churchmen to read them, which was naturally followed by the proposition of a worthy publisher to bring out an American edition of them. At that time we knew very little about these "Tracts," but we felt indignant at the illiberal and intemperate efforts which were made to stifle their publication. Then, as ever, we stood up for a just liberty of thought and of the press in opposition to all arbitrary censorship, whether germinating in despotic tempers in one section of the Church, or developing into ecclesiastical enactments in another. Without directly considering the charge of Popery, we were content to express the wish that men should be permitted to read and judge for themselves, and the confident belief that the attachment of Churchmen to their mother was too firm to be subverted by the insinuations and assaults of Popery.

The Tracts, as far as the series had then gone, were reprinted; and though the publications of the present age were not the fountains from which we were wont to draw, yet we dipped into them from time to time with much satisfaction, and every time with a stronger conviction that the real object of assault on the part of the opponents was not Popery but the fundamental principles of the Church.—"Tainted to the bone" was the cry with which they were assailed; the answer was, Nobody makes the Tracts a standard of doctrine; the Prayer Book is our standard, but as the Tracts are everywhere gaining friends for the Prayer Book, why not let them alone?

But though the Tracts were not, and were never by any of their friends imagined to be a standard of doctrine, yet so manifestly did they favor the principles and temper of the Prayer Book, that being extensively abused into an eminence which their own merit enabled them to keep, they became very naturally a test—a factitious and unauthorized, it is true, but still a test, among us of attachment to our authorized standards; and it was everywhere apparent that the friends of the Tracts were the friends also of the Prayer Book, while the opponents of the Tracts were either the avowed enemies of the Prayer Book or such friends as had not grown up to the dimensions of its Catholic doctrine and discipline.

For a long time our chief knowledge of the Tracts was derived from the fugitive pieces in papers and pamphlets which were written to convict them of Popery. These, as many as we read, we regarded as signal failures, and they served to make us better acquainted with the Tracts and more attached to them.

After a while came the famous No. 90; and then and thenceforward two questions which had from the first been dimly, became clearly distinguished; the first respected the principle of the Tract; the second respected the views of those whom the Tract was intended to shield. The principle of the Tract was the concession of the right of subscribing the XXXIX. Articles to those who embraced the doctrinal matter of the Trent decrees; the views of those whom it was intended to shield were such as were not repugnant to the doctrine of these decrees. In other words, the principle of the Tract was the toleration in our communion of those who were not opposed to the opinions propounded in the doctrinal decrees of Trent; and the views of those for whom toleration was claimed were such as were reconcilable with these opinions.

The *principle* of this Tract we did not hesitate to adopt, and we cannot look back on the intemperate opposition which it has received, without a sense of shame, not for the Church—for it is no growth of hers—but for humanity. Then, as now, we considered this intolerance and proscription of good men and sound in the faith for matters of opinion, to be the fruit of a narrow-minded policy, a cowardly distrust of truth, and an ignorance of the true genius of the Church both before and since the Reformation; or to sum up all in a word, we took it to be a working of the leaven of Puritanism. Nothing in the course of our editorial labors has gratified us more than the support which we have received on this point from that portion of the Church whose good opinion we especially desire. This steadfast denial of the decrees of Trent as *points of faith* and *terms of communion* and tolerance of them as *matters of opinion*, is, not in our judgment alone, true Catholic ground, and ground which the Church in the United States, owing to her independence on the State, is peculiarly qualified to maintain. And when the violence of the reaction from Puritanism has ceased, and the love of new theories has subsided, and Catholic principles are better understood, this, we believe, is the ground on which Churchmen will rally; the only ground on which to uphold that unity in essential verities which the sects cannot keep, and that liberty in

things indifferent which Rome denies, with that charity which both Rome and the sects perpetually violate.

The principle which was at first theoretical, soon assumed, as was to be expected, a practical form, and triumphed in practice no less than in theory. The proof is that they who opposed Mr. Carey's ordination, after signally failing to bring about a condemnation of that ordination either by judicial or synodical action, abandoned the cause, while the bishop who ordained him has since become a martyr from the firmness which he testified on that occasion.

In adopting the principle of the Tract—a principle in our opinion acknowledged in the English Church from the Reformation to the present time—we were bound of course to claim toleration for those whose views the Tract was intended to shield; and this obligation we have discharged to the full extent which either duty or honor could require. We have vindicated their right with a good conscience to minister at our altars; we have repelled the calumnies which ignorance and malice have sought to fasten on them; we have favored their views as far as we conscientiously could; the much in their writings that was good and true we have delighted to extol and bring to the knowledge of our readers; and we have done this no less from a sense of justice than from a generous confidence in the loyalty and sincere and honest attachment to the Church of those who are known as the originators of what is called the Tractarian movement.

If we had done more than adopt the principle of this Tract; if we had also embraced all Roman doctrine and sought to insinuate it into the minds of our readers, the Church on this side of the Atlantic might have witnessed "secessions" like those which have happened in England. So they at least are bound to believe who magnify what they consider to be the dangerous influence of *The Churchman*. As it is, not only has the Church not suffered by secessions from the ranks of her clergy and candidates for orders, but we have the satisfaction of knowing that the influence of our journal has been a means of retaining and steadying in the sound principles of the Church many whom intolerance and bigotry would have driven from her bosom. While as to the influence of the Tracts themselves, and we may add also of the Parochial Sermons of Mr. Newman and his sermons on the subjects of the day, nobody that knows or loves the Church questions their salutary influence; or that the standard of Churchmanship and with it the tone of devotion has, by their means, been greatly raised and a new life infused into the Church.

Had the confidence which we have reposed in the stability and loyalty of those who have been regarded as the leaders of the late movement, been disappointed, we should never repent of having cherished it as long as it had a shadow of ground to support it. Better is habitual trust in man with such occasional disappointments as make us grieve for human nature, than habitual distrust with such occasional triumphs as make us proud of our own sagacity. The latter may be best for worldly politicians, for it is indigenous to this world; but the Christian is unworthy of his heavenly birth if he is ashamed to avow the former as a governing principle of his life. But have we been disappointed? Of the four who have been chiefly conspicuous in the origin and conduct of this movement, three have remained the steadfast witnesses of the holy principles which through their labors have been extensively revived; while one has abandoned his former principles and fulfilled the predictions of his enemies. So far as disappointment is implied in the defection of one man in whose stability and honesty we have confided, so far and no farther have we been disappointed.*

These reflections have naturally occurred to us as preliminary to the further notice which we are about to take of the work in which Mr. Newman assigns his reasons for abandoning the great Catholic principles which he once defended and illustrated with remarkable ability and onction. We have been led on to a greater length than we had intended, and must defer to our next the consideration of the first of the two points to which we propose to direct our readers' attention.

A STATEMENT AND DECLARATION OF VIEWS. New York: Printed by John F. Trow & Co.—Is the title of a small pamphlet, and harmless as small, of three pages. It is from the committee of 15—two of whom appear to have deserted, as it has but thirteen signatures. After a brief and not over correct, and certainly not very clear statement of the case in dispute respecting the property of Trinity Church, it proceeds to develop the benevolent intentions of the out door corporators in respect to the property, *when they get it*. It would seem that the "committee" have forgotten to be careful "how they ruffle the waters before the prize is secured," for the current of ideas is rather muddy that wafts the sentiment that the privilege of voting for church wardens and vestrymen was granted to a corporation. Again:—"The mere bald, naked right of property, without the right of electing the agents who are to manage such property, is practically of little value." The writer was probably thinking of the young West Indian, who, on being informed by his father of the substance of his will, to wit, that he had left him all his estate and appointed his uncle sole executor, very archly proposed but one change in it, and that was, that the uncle should be devisee and the son executor. The committee think that after so plain a "statement" of the case, "it will thus be perceived that their present application to the Legislature does not regard, *except incidentally*, the property of the corporation in question." The existence of that property is in their minds no doubt a very important incident. It is the soul and life of the enterprise,—and the spoils will be to the victors—this "forlorn hope" of thirteen picked goodly men coming off with double shares of booty. Not, however, to their own use shall it be assessed—but (hear O fellow Churchmen *out* of the city of New York!) "to the establishment and support of the Protestant Episcopal Church throughout *the whole city of New York*." Methinks I hear the elegant writer exclaim, that "it has been no less beautifully than justly observed," that charity begins at home—aye, and ends there too. Now, good friends of St. Peter's, listen to the committee.—"What they desire, therefore, is not that the ample revenues of this great fund of Christian benevolence shall be consumed exclusively by a *few* (in italics) of those for whose common and equal benefit they were originally designed; nor doled out in stinted and reluctant contributions to others, *who are abundantly able to take care of themselves*"—(here the italics are our own; allusion is no doubt made to Ascension, St. Bart's, St. Thomas and St. Stephen's Churches)—"but that they may be extended *to sustain the feeble and to supply the destitute*"—(here the italics are the "committee's"). Dear good souls! These *poor* gentlemen cannot do any thing of themselves. The feeble will never be sustained nor the destitute supplied unless *they* "incidentally" get the property of Trinity Church. Verily it was hardly worth while to reserve this fire a whole month, until the Church was heard by the Senate's Committee at Albany.

P. S.—In adopting the above the editor begs to note that this pamphlet is the only place in which he ever read of an "essential incident." The shadow in a clear stream was once mistaken for the substance, but never, it is believed, for a *substantial shadow*.

* Not one of these was more bitterly assailed than the author of the Tract on "Reserve," &c. who has but recently given a new evidence that his opposition to Rome continues unabated.

We find in the last number of the Catholic Magazine a singular instance of ignorance or wilful perversion, we hardly know which to call it. What we allude to occurs in an article meant for a review of Mr. Kip's "Christmas Holidays in Rome." In the work under examination a chapter is devoted to the catacombs or burial places of the early Christians and the remark is made that "we derive from the catacombs most of the information we have with regard to Christian symbolism." The reviewer is "particularly startled at this," and is "under the impression that the catacombs contained no dissertations on creeds." Whether to call this ignorance self-exposed or hypercriticism, we hardly know; in either case the reviewer is unpardonable for concealing the fact that Mr. Kip's use of the word is the usual and English one, his own the exception and of German importation. "Symbolism," to denote the use and meaning of religious emblems, is a recognized term in the artist's vocabulary:—to denote a consideration of creeds it was introduced by the late Dr. Mohler and his English translator. That in the former sense the catacombs are a source of information with regard to Christian symbolism, no one of ordinary intelligence will be startled at learning.

For the remainder of the sentence, half of which we quoted, we thank the Catholic Magazine reviewer. It is a satisfactory though unguarded statement:—"there was but one [creed] when they received into their dark chambers the bodies of the martyred faithful."—An admission of the antiquity of the one uncorrupted faith worth noting. There is no pretence of a *disciplina arcani* here,—"there was but one creed;" nor will it be pretended that this was any other than the Apostles'. Surely the creed of the "martyred faithful" is enough without Pope Pius's additions.

We have received and read with interest, the "Tenth Annual Report of the Managers of the New York Institution for the Blind," a report made to the Legislature, in accordance with the law, in January of each year. The present document sets forth the state of the institution during 1845, including lists of the pupils, accounts of their various proficiencies, specimens of their composition, reports of the different committees, an exposition of financial matters, and every thing which is necessary to put the friends of the establishment in possession of its means of usefulness. Were we to judge only from what is here given we should not think ourselves hasty in pronouncing this charity an honor to our city and state, no less than to all concerned in its immediate administration. The evident care and sagacity which mark the management of its different departments are signally repaid in the eminent success attending its educational system. We must not omit to notice the hearty tribute of thanks which the managers pay their late chaplain, the Rev. F. Thayer. That gentleman's noble undertaking, the Book of Common Prayer in raised letters for the use of the blind, is by itself an era in their religious prospects.

WILEY & PUTNAM'S LIBRARY OF CHOICE READING. "Notes of a Journey from Cornhill to Grand Cairo, &c., by Mr. Michael Angelo Titmarsh," No. 58, is, as may be gathered from its title a jocose, and besides, what even a cursory reading will convince one of, an instructive work. Why its author should be so enamored of the motley wear which he once assumed as to retain it on all occasions, even where as at present it is sometimes an encumbrance, we cannot understand. He is at all times, however, manly, and, despite some superfluous buffoonery, throws out reflections on the state of the Orientals which no thinking person will be unthankful for.

THE VOICE OF FLOWERS, *by Mrs. L. H. Sigourney*, is the title of a miniature volume which does credit to its publishers, H. S. Parsons & Co., Hartford. Its poetical contents will not disappoint the expectations even of Mrs. Sigourney's many readers and admirers. It is in truth a volume which will be welcome to all lovers of flowers; for although into a coarser language it has yet gracefully interpreted their "silent speech."

THE EVERGREEN, *for March*, has made its appearance, and we are happy to announce it to our readers. The principles of this monthly are sound Church principles, and are presented in a guise which does credit alike to the pens of its contributors and the diocese which mainly supports such a work. Friends and foes will alike be benefitted by a perusal of its pages. Of the present number we wish to mention one feature at least as commendable, the fine engraving of Stratford-on-Avon parish church. It is a beautiful plate. The literary contents are such as will be welcome at the firesides of Church families.

THE YOUNG CHURCHMAN'S MISCELLANY, *for March*, contains thirteen original communications, and is embellished with two wood cuts. The lines on the "Gospel for the first day of March," are truly graceful and worthy of any periodical in the country. Those with the well known initials "L. H. S." and the prose articles in general will attract attention. As the plan of this little periodical grows more mature it is seen more and more to meet the expectations which were formed at its announcement.

THE TRUE CATHOLIC, *for March*, is received. Its original papers are "Lay Baptism," and a translation of Bishop Overall's Prelections, and one of Grotius's Adamus Exul. The "Miscellaneous" department and that of "selections" are well filled. "Church Affairs" comprises abstracts of the articles in the late English reviews on Mr. Newman's defection from the Church, and prominence is given to that in the Christian Remembrancer, and to Prof Butler's in the Irish Ecclesiastical Journal, both of which have to some extent been reprinted in our columns.

THE UNITED STATES CATHOLIC MAGAZINE *and Monthly Review*, for March, has been published, and may be had at the New York agents.

A LECTURE ON THE STUDY OF THE GERMAN LANGUAGE, delivered before the New York Mercantile Library Association, *by Moritz Ertheiler*, has been just published, and may be had of W. H. Graham, Tribune Buildings.

HARPER'S ILLUMINATED BIBLE, in many respects one of the most beautiful productions of the American press, is approaching its completion. We have received the 50th number.

The new edifice erected by the parish of Grace Church, in this city, was consecrated to the worship of Almighty God on Saturday the 7th inst., the Rt. Rev. S. A. M'Coskry officiating. Between 50 and 60 of the clergy, habited in their surplices, were in attendance, and a large number of students from the General Seminary.

To prevent confusion, tickets had been issued, and in a short time after the doors were opened, the church was filled in every part. The procession was formed at the house of Dr. Moore in Broadway at 11 o'clock, and having reached the church, passed up the nave, the Bishop at its head reciting alternately with the clergy the 24th psalm. As many as could be accommodated took their seats in the chancel, and the service proceeded. The sentence of consecration was read by the Rev. Dr. Berrian, Rector of Trinity Church, and the regular office of consecration completed by the Bishop. A *Gloria in Excelsis* from Mozart's Mass, No. 12, followed. Morning Prayer was read by the Rev. Dr. Wainwright, Assistant Minister of Trinity Church, and the *Venite* and *Benedictus* chanted by the choir. The lessons were read by the Rev. Dr. Lyell, Rector of Christ Church, and the Rev. Dr. Cutler, Rector of St. Ann's Church, Brooklyn. The psalms were announced by the Rev. Dr. Tyng, Rector of St. George's. The Ante-Communion was said by the Bishop, the Rev. Dr. Whitehouse, Rector of St. Thomas's, and the Rev. G. T. Bedell, Rector of the Ascension, reading the Epistle and Gospel. The sermon was preached by the Rev. the Rector of Grace Church, from Haggai ii. 8, 9, and was followed by an anthem adapted from the *Inflammatus* of Rossini's *Stabat Mater*. Bishop M'Coskry having given the benediction, the services were terminated about 2 P. M. A collection was taken at the door in behalf of Grace Church chapel, a place of worship proposed, we are told, to be built in the rear of the church, with its sittings entirely free and unappropriated. It is stated to have amounted to $1700.

We must not omit to mention the musical performances. The choir numbered 16, Mr. George Loder presiding at the organ. The anthem, from Rossini, and the responses to the commandments, from Schobut, were the adaptation of this gentleman, and were performed in a style worthy of the eminent vocalists who gave them.

The corner-stone of the new edifice to be erected by the parish of Calvary Church was laid on the 10th inst. by the Rt. Rev. S. A. M'Coskry, in the presence of nearly 30 of the clergy and a large number of the laity. Evening service was numerously attended in the present church at 4 P. M., and at its close the procession moved in the following order—the Bishop, the Clergy, the Wardens and Vestry of Calvary Church, and the vestries of other churches present. The form began with the antiphonal recitation of the 122d psalm as the procession reached the ground, and the whole ceremony having been performed by the Bishop, was ended with chanting the *Gloria in Excelsis* and the benediction.

The new church is, we understand, to be cruciform, and of the Early English period of Gothic. It has in the plan, two towers and spires at the west end, with a triplet of lancets over the west door and a couplet in each tower. The material is to be a brown stone. It has been designed by Mr. Renwick, the architect of Grace Church.

A Card.

The undersigned had so nearly accomplished his object that he had determined to set out on his return home the last of this week, trusting that he should raise the balance of what he needed, (about three hundred dollars,) on his way to Michigan. The following letter, however, from his Bishop lays upon him the necessity of remaining still longer. He cannot but believe his brethren in the ministry, and all others who may peruse it, but who have not yet aided him in this effort to extend our Church, will no longer hesitate to do what they can for him, consistently with other claims upon their benevolence. Being unavoidably compelled to leave the city for a few days, before he had time to make out a complete list of acknowledgments for this week, he will endeavor to give a full account in the papers of next week.

F. H. CUMING.

The following is the letter alluded to above:

NEW YORK, March 10, 1846.

Rev and Dear Sir,—I have just heard you were about returning home. I do hope you will consent to remain a little longer and use your efforts to relieve our Church in Michigan. There never was a better opportunity to lay the foundation broad and deep than the present. A little aid now will be better than thousands in future periods.

I have just received a letter from Mr. Barker, from Homer. The church is in imminent danger there. As you know, it is one of our most beautiful churches.

A small debt of $500 remains upon it. The mortgage held by one of the wardens, has been assigned, through necessity, and the church will be sold and lost to us if this be not paid soon. Do try and procure the amount. I feel confident our brethren will help us. Be as rapid as possible in your efforts, as we have no time to lose.

Affectionately your Bishop,
SAMUEL A. MCCOSKRY.

Donations to the above object may be sent to the office of the Churchman, 12 John street, Stanford & Swords, 139 Broadway, or J. A. Sparks, 161 Fulton street.

Bishop McCoskry's Appointments

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation. The Church of the Messiah, N. Y., at 7½ P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at 10½ A. M., Confirmation. St. Mark's, Williamsburgh, at 3 P. M., Confirmation. St. Stephen's, N. Y., at 7½ P. M., Confirmation. 2d visit.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation. St. George's, Astoria, at 7½ P. M., Confirmation. 2d visit.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

Services Performed.

Third Sunday in Lent, Redemption, N. Y., at 10½ A. M., Confirmation. Floating Chapel, at 3 P. M., Confirmation. Messiah, N. Y., at 7½, Confirmation.

Good Friday, April 10, St. Bartholomew's, N.Y., at 10½ A. M., Confirmation. St. George's, N.Y., at 7½ P. M., Confirmation.

Easter, April 12, Grace Church, N.Y., at 10½ A. M., Confirmation. Calvary Church, N. Y., at 8 P. M., Confirmation.

To Correspondents.

"A Brooklyn Layman" is received.

The obituary notice of Mr. Isaac Burgess, senior warden of All Saints' Church, is unavoidably deferred.

"Ch——n" has been anticipated by "An Old Subscriber," whose remarks in another column are briefer and perhaps sufficient.

Secessions.

The last arrival from England brought intelligence that a few more had gone over to Rome—the last fruits, we trust, of Mr. Newman's apostacy. The following is a list of all the new names we can gather, and these are obscure; the Rev. Mr. Formby, Rector of Ruardean, Herefordshire; the Rev. Mr. Burder, his assistant; the Rev. James Spencer Northcote, late scholar of Corpus Christi College, Oxford; the Rev. J. Brande Morris, fellow of Exeter College, Oxford; Henry Wells, Esq., Trinity College, Cambridge; and J. B. Walford, Esq., undergraduate of St. John's College. The Rev. Thomas Edward Morris, M.A., student and tutor of Christ Church, Oxford, and brother to the Rev. J. Brande Morris, the recent pervert of Exeter College, has resigned his tutorship into the hands of Dr. Gaisford, the dean.

It is a source of gratitude that, while some of our brethren are thus deluded by the errors of Rome, the number is probably not greater than that of the converts from that corrupt and schismatical Church. The Dublin Statesman publishes the following list of those who have renounced Popery in Ireland and conformed to the Anglican faith, adding that the number of *lay* converts might be prolonged *ad infinitum*. A few only of the latter are given to show that both Priests and people are shaking off the bondage of Rome.

Rev. R. Gaffney, diocese of Ardagh; Rev. M. Crotty, diocese of Killaloe; Rev. W. Crotty, diocese of Killaloe; Rev. Michael Nolan, diocese of Meath; Rev. E. Burke, diocese of Elphin; Rev. Mr. O'Crolly, diocese of Cork; Rev. W. Dickson, diocese of Killala; Rev. Michael M'Cartan, diocese of Dromore; Rev. Mr. Mulholland: Rev. Mr. Morrissy, Dublin Penitentiary; Rev. Mr. Commins; Rev. Mr. Brady, Kells, Meath; Rev. J. Cousins, Limerick; Rev. Mr. Donnelly, Belcarra, Tuam; Rev. Mr. Murray, Tuam, late of Miltown, county Clare; Rev. Mr. Sweeney, diocese of Ardagh; Rev. Mr. O'Leary; Rev. D. Crowley; Rev. William Hogan, diocese of Limerick; Rev. Mr. Croly, formerly of Foundling Hospital, Dublin, afterwards of Kildare; Rev. Solomon Prost, Limerick; Rev. W. J. Burke, diocese of Kilfenora; Rev. John O'Brien, diocese of Killaloe; Rev. D. L. Brasbie, Kerry; Rev. George Macnamara, diocese of Killala; Rev. Roderick Ryder, diocese of Kilmacduagh and Kilfenora; Rev. Thomas Moriaty, Rev. Timothy Hamilton, and the Rev. Daniel Foley.—Total 29.

The above were formerly Roman Catholics, and are now clergymen of the Established Church.

Miscellaneous.—Rev. John Smyth, Dominican Friar; Mr. Murphy, Youghal Monastery; Mr. Philips Day, Youghal Monastery; Lord Galmoy; Mr. Steph. Bourke, student of St. Jarlath's, Tuam; Mr. O'Callaghan, student of Maynooth; Mr. John Moriarty; Mr. John Collins, attorney; Mr. John Stack, engineer, &c.

Will some of our exchanges, which seem so ready to publish the shame of our Mother Church, let their readers know that she is thus daily receiving quite as many, perhaps, as she loses?—*Calendar*.

SECESSIONS TO ROME FROM THE CHURCH OF THE ADVENT, BOSTON.—"Recent events have shown that Bishop Eastburn did not speak too soon. The forms of error *have* led to the adoption of errors themselves. *Two persons, daughters of two gentlemen, who are prominent members of the Church of the Advent, one a warden and the other a vestryman, have joined the Church of Rome!* We leave this mournful fact to speak its impressive volumes to our reader's ear. Amid the sorrow which such a circumstance must create in the breast of our diocesan, he has the satisfaction of reflecting that he has delivered his soul. May he long live to administer the affairs of the diocese, with the blended dignity, firmness, and Christian forbearance, that have marked his course in the case of the Church of the Advent!"—*Episcopal Observer*.

As impartial chroniclers of passing events, we shall be expected to record the fact contained in the above. We do so with unfeigned sorrow over the persons who have thus erred from the truth. If we are rightly informed, however, the Church of the Advent on the one hand, and the Episcopal Church in this country on the other, do not deserve all the stigma which the Observer's account of the matter is calculated to fix upon them. We have it from good authority that one of the ladies referred to *was a member of St. Paul's, Boston*, instead of the Advent; and the other is *a near relative of a distinguished Congregational minister*, who is quite as responsible for her present position as the Church of the Advent. If this be not so, we desire to be corrected; but if it be so, let the whole truth be known.—*Calendar*.

Calendar.

March.

15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

April.

5. Sunday next before Easter.
6. Monday before Easter.
7. Tuesday before Easter.
8. Wednesday before Easter.
9. Thursday before Easter.
10. GOOD FRIDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
11. Easter Even.
12. EASTER DAY—*On this day Proper Anthems are appointed to be used instead of* "Venite exultemus Domino," *and Proper Psalms instead of those for the Day.*
13. Monday in Easter Week.
14. Tuesday in Easter Week.
19. First Sunday after Easter.
25. St. Mark the Evangelist.
26. Second Sunday after Easter.

Notices.

☞ A Course of Lectures will be delivered in ST. CLEMENT'S CHURCH, by several of the Clergy, on Sunday Evenings during Lent, on some of the more prominent DUTIES and AFFECTIONS which that Holy season is meant to promote.

The third Lecture will be delivered on the evening of the third Sunday in Lent, March 15. Subject—"Charity—which shall cover the multitude of sins."

CHURCH OF THE HOLY APOSTLES, 28th street, near the 9th Avenue. The Right Rev. Bishop McCOSKRY will perform Divine service and administer Confirmation on Friday Evening next, March 13. The public are invited to attend.

☞ The Rev. ISAAC PECK will preach in the Course of Sermons at Emmanuel Church, corner of Prince and Thompson streets, on Sunday Evening next. Service at 7½ o'clock. The seats in this church are all free.

The Rev. FRANCIS L. VINTON will preach the 18th in the Course of Sermons to the Young in the P. E. Free Church of the Holy Evangelists, next Sunday Evening, 15th inst. Service at 7 o'clock. Service every Sunday 10½ A. M., and 3 and 7 P. M.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

The Rev. HENRY DE KOVEN, Assistant Minister of Christ Church, will preach in the evening at 7½ o'clock. *Seats Free.*—British emigrants and English residents are particularly invited to attend.

☞ The Rev. LEWIS P. W. BALCH, Rector of St. Bartholomew's Church, will preach to the Young in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening March 15. Service to commence at 7½ o'clock. All the seats in this church are free.

SERVICES IN FRENCH every Lord's day, in the morning at 10½ o'clock, and in the evening at 7½ o'clock, in the French Church, "Du Saint-Sauveur," corner of Park-Row and Nassau streets. Seats free. Sunday school for children speaking French.

C. H. WILLIAMSON, Rector, 72 Murray st.

☞ ALL SAINTS CHURCH will be opened for Divine Service on Sunday Evenings during Lent, at half past seven o'clock.

☞ ST. CLEMENT'S CHURCH will be open during Lent, for daily prayers, at 9 A. M. and 5 P. M.

ST. SIMON'S CHURCH, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

PROTESTANT EPISCOPAL CHURCH OF THE MESSIAH, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. ALEXANDER CRUMMELL, Rector.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 3d of March, the Treasurer has received the following contributions:

From L, of which $3 is for the Jews, $5; St Paul's ch, Portsmouth, R I, per Rev S D Denison, half, $3; from Mrs Duffee, N Y, $5; from Mrs Isaac Gibson, N Y, $10; R P Williams, St Louis, Mo, half, $2 50; from St Philip's ch, Circleville, O, $40 72; St Paul's ch, Chilicothe, O, $40; a stranger, $2; All Saints' ch, Portsmouth, O, $26 50; coll in Christ ch, Belleville, N J, $69 15; an offering in sickness, from a female member of St Peter's ch, N Y, half, $5; coll in St Peter's ch, Charleston, S C, $53 20; offering of Trinity ch, New Haven, per Rev Dr Croswell, of which $14 are S S offerings for Bp Kemper's mission, $50. Total, $302 07.

THOMAS N. STANFORD, Treasurer,
March 10, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of March 3d, the Treasurer acknowledges the receipt of the following amounts:

From S S, Trinity ch, Louisville, Ky, for China, $1; R P Williams, St Louis, half, $2 50; through E S Kerrison, treas, contribution of St Peter's ch, Charleston, for education of children in Africa, $237 44; from a number of free persons of color for the education of Alex W Marshall and Wm H Barnwell, 2d payment, Africa, $40—$277 44; through H Trescott, R A, Charleston, S C, from sundry col'd people of the Episcopal ch, $15; All Saints' ch, Waccamaw, Africa, $10; general, $10; Ch at Grahamville, Africa, $10 50; S S, St Stephen's ch, for education of Paul Trapier, Africa, $9 83; Bible class, S S of do, for education of N Bowen, Africa, $14 79; female S S teachers of do, for education of Constantia Dupont, Africa, a14 75; colored congregation of the same, for education of Theodore Dehon, Africa, $8 23; white congregation, do, education Daniel Cobia, Africa, $3 47; do, do, general, $12 07; Charleston Miss'y Society, for Feb, $3 79; sundry ladies of St Philip's ch, for education Abraham Kaufman, Africa, $20; through Rev S D Denison, St Paul's ch, Portsmouth, R I, half, $3; an offering in sickness, from a female member of St Peter's ch, N Y, half, $5; S W Paine, Troy, Pa, $7; St Peter's ch, Plymouth, Ct, for Constantinople, $15. Total, $428 37.

J. SMYTH ROGERS, Treasurer,
New York, March 10, 1846. 69 Wall-st.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

Collection in St John's chapel, Rev Dr Berrian, rector, $101 65; from John W Mitchel, $1; W H Beare, $1—annual subscribers. From L, by Boyd's Express, for Norwegian Tract, $1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 10, 1846.

The Protestant Episcopal Tract Society have just published Tract No. 185—The Churchman's Manual in the Norwegian language, 22 pages; also, the Life and Conversion of St Paul, a small volume neatly bound in muslin, and gilt, 104 pages: and have in the press Tract No. 186—The Psalms a Christian Manual, 14 pages.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 24th ult, viz:—

From Zion ch, Greenburgh, $21 04, and Christ ch, Tarrytown, Rev Dr Creighton, rector, $11 38; St Clement's ch, New York, Rev E N Mead, rector, $16 28. Total amount, $48 70.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
March 10, 1846. 55 Waterstreet.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK. The Treasurer has received since report of 24th ult., the following contributions, viz:—

From St Philip's ch, Phillipstown, $6, and St Mary's ch in the Highlands, Rev Robert Shaw, $6; Christ ch, Cooperstown, Rev Alfred B Beach, $30 75. Total amount, $42 75.

C. N. S. ROWLAND, Treasurer,
March 10, 1846. 55 Water street.

ST. SIMON'S CHURCH.—The Treasurer thankfully acknowledges the receipt of the following sums since May 1st, 1845, towards defraying the expenses of the above Church for the year ending May 1st, 1846, per Mr. Thos. Cook:

From R B Minturn, Esq, $25; W H Aspinwall, Esq, $25; F Schuchardt, Esq, per J H S, $25; P Lorillard, jr, Esq, $20; A B McDonald, Esq, $10; Mrs Caspar Meier, $10; S Cambreling, Esq, $10; J D Wolfe, Esq, $10; J F Sheafe, Esq, $10; H D Alarich, Esq, per J C T, $10; Wm Nelson, Esq, $5; Benjamin Loder, Esq, $5; cash, $5; F O T, $5; A Norrie, Esq, $25; Mrs M Muhlenberg, $25; Mrs C L S, per J D W, $20; Miss A Jay, $20; J Grosvenor, Esq, $10; Mrs Jacob Schatzel, $10; O J Camman, Esq, $10; W B Astor, Esq, $10; S Brown, Esq, $10; Wm Currie, Esq, $5; John Alstyne, Esq, $5; Charles Ely, Esq, $5; J S Rogers, Esq, $5; a friend, per Dr Tyng, $5; collection in St Thomas's Church after sermon by Rev Dr Tyng, $130 25; collection in St Paul's ch after sermon by Rev F Vinton, $43 83. Total amount, $514 08.

JOHN A. VAN BLARCOM, Treasurer,

Upwards of four hundred dollars are still needed. Further contributions are earnestly solicited, and may be left with Mr. Thomas Cook, 216 Houston street, or with the Treasurer, 290 Pearl street.

New York, March 10, 1846.

ACKNOWLEDGMENT,

For the Valley of the Grand River, Michigan.—From F Smith, $3; Christ ch, Poughkeepsie, $10; S Hollingsworth, $10; R Dixon, $2; from Bordentown, N J, $5; Dr B, $1; L H S, $1; Francis Smith, $5; S, $5; L, $2; widow's mite, $5; do, $1; T H R, $5; a friend, $5; J W, $1; Mrs Lydig, $10; G D, $5; G W S, $2; E N, $5; C P, $1; T D Middleton, $5; Miss E M O'Connor, $3; J B P, $1; from Amboy, a lady, $10; collected at Missionary meeting St Paul's ch, Boston, $28; R L, $1; Mrs A B, $1; S Boune, $5; M A, $5; J G King, $10; A, $5; J Watson Webb, $10; I R A, $3; Mrs E M S, $3; Mrs R H T, $5; L, $1; J D T, $5; Jas Hall, $5; Mrs Meyer, $10; a poor man's mite, $1; J F Butterworth, $10; R, $10; cash, $15; Mrs R C, $10; a friend of the Ch, $10; Mrs Jacob Shatzel, $25; Mrs J Sherred, $5; C Dubois, $10; Trinity ch, New Haven, $40; St James's ch, Birmingham, Ct, $35 30; Grace ch, N Y, $25; J W Dominick, $10; J G, $10; Mrs D Glansberry and family, $5; Mrs Coddington, $5; Wm N Seymour, $10; J A, $1; John, $2; J D Wolfe, $10; W A Spencer, $10; F C Tucker, $10; J Sheafe, $25; P Lorillard, jr, $50—remainder next week.

☞ The undersigned *in behalf of the Church* in Michigan, gratefully acknowledges the above. He is exceedingly anxious to return *next week*. Will not *all* who have received circulars, do for it *what they can*, consistently with other claims, at once, and thus the *sooner* be instrumental in causing "the valley to laugh and sing."

F. H. CUMING,
at Stanford & Swords, 139 Broadway.

JUBILEE COLLEGE.—The subscriber in behalf of Bishop Chase, gratefully acknowledges the receipt, since November last, of the following contributions, viz:—

From St John's ch, Bridgeport, for scholarship, Jubilee College, $50; Emmanuel ch, Brooklyn, do, annual, do, do, $100; J F Sheaf, Esq, from the Sheaf fund, $600; ladies of the Sewing Society of Christ ch, Stratford, by Mrs S C Nicoll, $50; Ascension ch, Rev Mr Bedell, for scholarship, $100; do, do, do, $100; Calvary ch, for the College, $150; S S, for the school under care of Miss Chase, $25; Mrs Mesier, of Dutchess co, for the Church at Peoria, $10; St Ann's ch, Brooklyn, for scholarship, Rev Dr Cutler, $100; received in a note without a signature, for the Bishop's own use, $100. Total, $1385.

JAMES F. DE PEYSTER,
New York, March 10, 1845. 51 South-st.

The General Prot. Episcopal S. S. Union,

Have just published,

A MANUAL OF ORAL INSTRUCTION UPON THE BIBLE, to which is appended a Glossary of Ecclesiastical terms found in the Prayer Book. 48 pp. 18mo. paper covers.

THE SHADOW OF THE CROSS, a new edition, in fine muslin and paper covers.

THE HISTORY OF JOSEPH AND HIS BRETHREN, 108 pages, 18mo. Library style.

In course of Publication

THE CRIPPLE OF THE RAILROAD,—a Library Book for Sunday Schools.

LUKE SHARP. By the author of "Tales of the Village."

Received and proposed for immediate publication,

THE FALL OF CRŒSUS. By the Author of the "Shadow of the Cross" and "The Distant Hills."

☞ Orders and remittances for the above and other publications of the Sunday School Union to be addressed to DANIEL DANA, JR.

March 14. Agent, 20 John street.

NEW THEOLOGICAL BOOKS.
JUST IMPORTED.

GRESLEY'S Coniston Hall. (Englishman's Lib. No. 31.) $1 50.
Manning's Sermons, vol. 2 $3 50.
Marsden's Hulsean Lectures, for 1844, $2.
Bloomfield's Sermons, second series, $1 75.
Waddington's Communion with the Saviour, $1 25
Universal History on Scriptural Principles, vl. 2, $1 75
Nimshi. A Solution of Scriptural Geology, 2 vols. 8vo., $4.
Robert Hall's Miscellaneous Works. 1 thick vol. $1 50
Worsley on Intellect in Religion, $2 75.
Faber on Prophetical Passages of Scripture, 2v. 8vo. $6 50.
Brogden's Catholic Safeguards, v. 1, $4 50.
Digby's Mores Catholici, new ed. v. 1, large 8vo $8 50
Roscoe's Lite of Leo X., new edition, 1 v. $1 50.
Do Life Serenzo de Medici, new ed, 1 v. $1 50.
Bnrton on Ecclesiastical History, 3d ed, $2 50.
Beveridge on the XXXIX. Articles, new ed, 8vo. $4.
Jelf's Greeek Grammar, Part 1. 1 v. 8vo, $4.

WILEY & PUTNAM, 161 Broadway.
Who have recently published—

Cheever & Lewis on Capital Punishment, $1 50.
Voltaire & Rousseau against the Atheists, 50 cts.
Bibliotheca Sacra. Part 9. February, $1.
Bunyan's Writings, (v.1 of "Puritan Divines,") 50 cts.
Junkin on the Oath, 1v. 12mo, 62½ cts.

To Trustees of Churches and Others.

ORGANIST.—WANTED.—The advertiser, a competent person of many years experience and of good recommendations, is desirous of an appointment. The interest of the Church will be studied with attention to and formation of the Choir.

The advertiser is acquainted with all Church services and especially Chanting, &c. No objection to the country. Address "Organ" at Mr. Harrison's, Canal street, near Centre street. March 14—$

EDUCATION.

WANTED—A situation as Instructress in a School, either public or private, by a young Lady of good education and respectable family. She understands singing and the Piano Forte, and would be willing to teach a class in either or both of those branches, if required, in addition to her other duties. A moderate salary only expected, and the most unexceptionable references given.

Please address a line to Miss C. R. D., at this office, which will be immediately attended to. March 14.

GOVERNESS.

A LADY competent to teach French, and the usual branches required for young persons, wishes a situation as Assistant in a School, or as Governess in some family residing out of New York. Address "J. P. M." New York. March 14—2t$

ORGANS FOR SALE.

TWO small Church Organs nearly finished, with five stops each, one in neat Gothic case, compass from CC to F in alt. The other in Grecian case, compass from G G to F in alt. They are of full, rich and brilliant tone, will be warranted and sold very low, on accommodating terms as the subscriber is about leaving the city.

Also, a small Parlor Organ in pine case stained, compass from CC to F in alt, with one stop and half. Priee $100. HENRY PILCHER,
March 14—6w 18 Vanderwater street.

A YOUNG LADY, thoroughly qualified to give instruction in Music on the Piano Forte, wishes a situation the coming spring in an Academy or Select School. She will also instruct a class in painting if required. A situation in one of the Middle or Eastern States preferred. The lady has for a length of time been engaged in teaching in some of the most flourishing institutions in the country, and will furnish satisfactory testimonials as to qualifications, &c. Address "M. O. New Rochelle, Westchester Co., N. Y." March 5.—2t$

A LADY, who is a communicant of the Episcopal Church, is desirous of a situation as Housekeeper or Companion, and is willing to make herself useful with the needle—is accustomed to the charge of young people.

The best of city references. Name and place of interview may be had by inquiring at the office of the Churchman. March 5.—3t

HENRY M. ONDERDONK & CO.,
At their Church Publishing and Bookselling Establishment, 25 John street, (near the office of the Churchman.)

OFFER to Clergymen, Students and others, a valuable assortment of Theological and Church Books, which they sell at reasonable prices. They are the Publishers of some twenty valuable Episcopal Works, among which will be found:
Bp. Horne's complete Works in Nos., No. 6 ready, 25c.
Bp. Horne's Commentary on the Psalms. 1 v. 8vo. $2
Paget's Sermons, (Cheap Edition,) 12mo. 62 cts.
Reprint of N. Y. Journals from 1785—1820. 8vo. $2.
Clement's Epistles. 12mo. 62 cts.
Works on Episcopacy, 2 vols. 12mo. $1, &c., &c., &c.

☞ Will be ready in a few days, A FORM OF SELF EXAMINATION, CONFESSION and PRAYER, to be used every evening.

IN PRESS—The Christian Shepherd Guiding the Lambs of his flock.
Household Liturgy.
Book of Common prayer, 12mo. and 18mo. editions.
March 5.—tf.

PORTABLE COMMUNION SETTS.

THE subscribers have received by the last English steamer a number of Portable Communion Setts of the purest silver, and the most beautiful patterns ever imported, which they offer for sale at a small advance from cost

STANFORD & SWORDS,
139 Broadway.

The above will form most appropriate and enduring presents to the clergy. March 7.

ST. MARK'S HALL, Orange, Essex county, New Jersey. Rev. ANTHONY TEN BROECK, A.M., Rector.

The summer session will begin on the first Monday in May.

TERMS—One hundred dollars *per session*, payable in all cases *in advance*. Pupils are expected to come provided with *bed, bedding, towels, napkins*, &c. These articles will be furnished to those whose parents so prefer; in which case, an entrance fee of $20 will be required.

The Modern Languages, Music and Drawing, will be taught at the usual rates.

Applications for admission of pupils, or for further information, may be made to the Rector. Address as above. March 7—3m

CHURCH UNION.—A Discourse by Rev. E. M. Johnson. For sale by D. Appleton & Co., and also at this office. Feb. 14.—3t

For the Churchman.

For One Bereaved.

And whether one member suffer all the members suffer with it.—1 Cor. xii. 26.

Son of most afflicted Mother!
 Heir to every sorrow born—
Not Thy Death of shame could smother
 Thy deep love for souls forlorn.
O by Thy unfathomed anguish
 By Thy Crucifixion's cry,
Pity Thou the souls that languish
 In the depths of misery.

Pity, Lord, and soothe his sorrow
 Whose afflictions us oppress,
Let him from Thy chastening borrow
 Thoughts of coming blessedness.
Give of good some spirit-token
 To Thy wounded servant, Lord;
O'er the heart which Thou hast broken
 Be the oil of gladness poured.

May the soul of his departed
 Find refreshment, light and rest,
And with all Thy faithful-hearted
 Be with Thy salvation blest.
Holy Son of Sinless Mother!
 Hear and pardon us who pray;
Comfort, save us with our brother
 In the last sad Trial Day.

Mr. Sewell's Fifth of November Sermon.

EXTRACTS FROM THE PREFACE.

Conscience, the voice of God, not of man.—The movement which has been carried on in this Church and country for the last twelve years, commenced on the part of the Church, with a struggle to restore an external standard of Divine faith in the place of an internal, by bringing forth the transmitted creeds of the Church, and the fundamental doctrines of the Gospel, as passed from hand to hand, and from mouth to mouth through successive generations from the time they were promulgated by the Apostles, not as wrought out by human reason, or as obnoxious to human criticism. It brought out the external commission of the clergy, as preaching only what they received, and ministering because they were sent, in contradiction to those who would claim to burn incense on the altar of the Lord,* without the privilege of the priesthood, or to follow teachers whomever they would choose, or at their will to make priests of the lowest of the people. It replaced the authority of kings on the same rock of an external Divine commission, which no internal judgment of the subjects could supersede, instead of teaching that kings are made by the people rather than by God, and that we may dethrone them at our will, according to a light within us. It removed our belief in miracles from the quicksand of plausible utility and internal evidence, to the sure ground of external historical testimony to facts. It shattered the whole doctrine of expediency in morals as having no foundation of law—none but internal calculation. It brought back even the science of taste to fixed external rules, instead of leaving it arbitrary and capricious. It taught us to read the Scriptures not by the solitary eye of an individual, but by the light of the collective external authority of the great teachers of the Church. And it tried all questions of ecclesiastical polity not by a standard of expediency within our own breast, but by a fixed model and rule of order without us, placed over us by authority, not invented by ourselves. Nothing less or other than this has been the nature of the controversy, which for the last twelve years has been carried on within the bosom of this Church. It has been a battle for external truth against the internal deceptions of our own heart and mind applied to all these questions. One more ground remained, where they who trusted to their internal light might take their stand. It was the province of the conscience—there where it would seem that no external element exists, and we have no longer any thing to guide us, save a voice within our own hearts. It is for those who have never swerved from the principles they first professed at the beginning of the struggle—who do still *faithfully* believe in and adhere to an external standard of truth in all things—a standard fixed by Almighty God and not alterable by man—who, when they were contending for external authority, really and honestly believed in its existence, and did not make use of it as a pretext for ultimately promoting an ideal theory of their own—and who can understand the whole nature of this controversy, that it is no "question of words and names," but a battle for truth itself, for that which is the foundation of all things—of life, of morals, of society, of law, of religion, of the universe itself; it is for them to prepare to fight this battle here upon its last ground, and to fight it courageously and with confidence, sure that the same blessing from God which has hitherto borne witness to His Truth, will rest upon His Church still, though arms which once wrought upon their side may now by some mysterious change be turned against them.

"For the question proposed in the following Sermon is not a mere accidental suggestion from existing circumstances, still less is it any correction or retraction of any of those principles, for which the Church has been recently contending. It is an application of the same principles, only to another part of the one great controversy;—a controversy in which have been ranged, on one side, authority, order, precedent, law, humility, self-denial, monarchy, a priesthood, parentage, every power upon earth which claims to be instituted by God, and not to be dependent upon man—and on the other side, self-will, and caprice, and license, throwing themselves into the form now of the Papal Usurpation, now of popular dissent—now of a tyranny, and now of a democracy—now of superstition, and now of infidelity—now a scrupulous asceticism, and now of utter lawlessness—but at every step and in every shape struggling to undermine and overthrow the one great foundation of all things, external truth. * * *

The goodness of a man no proof that his teaching is right.—Let us remember that fact, which has become a proverb. Nearly every crime of heresy and schism has begun, not with a proud or hypocritical, (it is the declaration of Bishop Sanderson,) but with a most real and earnest resolution to mortify the body of sin. From the Gnostics to Origen and Montanus, from them to the Puritanism of England, from that to Wesley and Whitfield, and sects even of our own day, prayer, and fasting, and asceticism, and voluntary poverty, have been again and again unable to save a heart beset with some temptation to disobedience from falling into heresy and schism. And let us beware of following even those whom we believe to be saints of the Lord, where the Lord Himself does not lead the way. * * * *

Secession owing, in some measure, to absence of sympathy.—Had we lived up to the teaching of our Church—had we set before them a spectacle of more holiness, more self-devotion, more zeal, more unworldliness, more prayer, more unity of spirit in the bond of peace—they might have found within her bosom that sign from Heaven, which the weakness of their faith was craving. Had we provided for them some means of working in the vineyard of the Lord, as they desired to work, under a sterner discipline, and with more sacrifice of self,—had we created for them some new field of labor, untried and yet how worthy of trial, their spirits might have found rest here, and their arms have been saved to us, instead of giving strength to our foes. Had we been more merciful to their wants, more watchful over their errors—had we kept our own tongue from bitterness, and the tongue of the fool and the blasphemer from evil-speaking, lying, and slandering, some wounded hearts, too weak to bear the scorn which God has appointed for His Prophets, might have been spared from seeking sympathy and love in the bosom of a stranger.—*English Churchman.*

* 2 Chron. xxvi. 18.

Considerateness towards the Poor.

I call this text (John 13, 14), a command to one particular kind of love, "the love of our poorer brethren." It is sometimes said, that it was a command to practise humility: and so it was in one sense of the word; but they who so explain it, deprive it of a great portion of its peculiar value. Our Lord taught humility, in the common sense of the term, when he took a child and set him in the midst of his disciples, and said, "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." But it is manifest that by washing his disciples' feet, and telling them that they ought also to wash one another's feet, he did not mean exactly the same thing as this. His meaning was, to enforce not so much a sacrifice of pride, as of luxurious and careless selfishness; to teach us to do, not those things which it was humiliating, but which it was troublesome, unpleasant, and disagreeable to do; that is, precisely, to perform duties of kindness, even of the most humble sort, to those who need them the most; not to shrink from the meanest offices in visiting and relieving the bodily wants and sufferings of the poor.

If there were nothing else, I am sure that the unwillingness with which we hear this command, and our anxiety to fix another meaning to it, would alone show how much we require it. It is, too, I am sure, particularly needed by us who are here assembled. The duties of attending on sickness are so much more familiar to women, even of every condition, and there is so much more of the kindness required for them in woman's nature than in man's, that it is our own sex in particular, and, above all, our own station in society, that needs this lesson. To us the abodes of the poor, and still more their sick-beds, are a sight with which we are but little acquainted: in fact, our knowledge of the poor, that is, of the largest portion of our Christian brethren living immediately around us, is next to nothing. And it is chiefly from this ignorance, I think, that our feelings and relations towards the poor altogether are so thoroughly unchristian. You well know how early you learn to call every one belonging to the poorer classes by a contemptuous name, by which you distinguish them from those belonging to the richer classes. It is very true that all who use this name do not intend any insult by it; they use it without thinking of its meaning, just as men commonly swear and use profane language, without meaning or considering what they are saying. Yet, as no man of habitual piety will be found to swear, so I am inclined to think that no one who felt a Christian kindness towards the poor, who lived in the daily recollection of what they were and what he himself was, would ever speak of them by that insulting name to which I have alluded. And be assured of this, that our words have an insensible but certain effect upon our feelings, even when used most carelessly. From always hearing the poor spoken of, from always speaking of them yourself by this name, you get habitually to think meanly of them, to look upon them almost as a different race, between whom and yourselves there is a wide gulf fixed, so wide as to cut off all sympathy. Meantime, those of the poor with whom you do become personally acquainted, are persons of whom you cannot but think meanly, although you ought to consider how much of what you despise in them is merely owing to your own encouragement. If I were to go through a list of the most respectable poor families in this place, few of you, I am afraid, would know any think about them; but if I were to name those persons who are least respectable, your knowledge of them, I fear, would be far more intimate. So again I have been more than once struck by observing how much eagerness many of you have shown in giving things to beggars, evidently of the very most undeserving sort, because they amused you by their tricks and buffoonery; while the same hands, which were so lavish to the worthless, had, perhaps, never learnt to relieve the real necessities of the honest and uncomplaining. Nor let it be thought that these are little things, unfit to be spoken of in the house of God. It is a most vain superstition, and most mischievous, as all superstition ever is, to think that the mention of little common things is unworthy of this holy place, when out of these little things our hearts and lives are daily forming into a fitness for eternal happiness or eternal misery. The things which I have now spoken,—that contemptuous word by which you call the poor,—that want of acquaintance with the respectable among them,—that familiarity with the profligate,—that encouragement given to the idler who makes beggary his trade,—that neglect of those real sufferers, in whose persons Christ himself vouchsafes to ask our charity; all these things help to form that disposition towards the poor in after life, from which our country is at this moment so fearfully suffering. It is not hard-heartedness,—much less is it wilful oppression,—but it is an absence of that true feeling of Christian brotherhood which Christ's words in my text inculcate: "Ye call me Master and Lord, and you say well, for so I am. If I then, your Lord and Master, have washed your feet, you ought also to wash one another's feet." It is those little words, "one another," which express so much, and which we are so apt to lose sight of. These words show, that the rich and the poor are members one of another, not two distinct castes,—I had almost said two distinct races. These words ought to take away that feeling of merit which we are but too apt to attach to our charity. No man is proud of being kind to his brother or his near friend; he would only be ashamed of himself if he were not kind. So, if we felt aright to the poor, that they are, in the highest of all relations, our brethren—children of the same heavenly Father, called all alike brethren by Him who, having taken part of our flesh and blood, was not ashamed to call all God's earthly children by that name; if we so felt, should we not, indeed, think that the words, "one another," might well describe the relations of the rich and the poor; should we not fully enter into the spirit of the Apostle's words: "Beloved, if God so loved us, we ought also to love one another?"—*Dr. Arnold.*

Bishop Wilson appears to have been daily advancing in the divine life, going on "from strength to strength, and grace to grace." His charity to the poor was continually increasing. It resembled a river, enlarging as it flows, receiving fresh accession of strength from every stream which unites with it in its course, and rolling on with greater vigor the nearer it approaches the ocean. The spirit and views with which Bishop Wilson bestowed his alms, deserve to be particularly remarked. He did all "to the glory of God," with a single eye, and a pure intention. He found by constant experience that "*God will be no man's debtor.*" This is an observation which he often repeats, and which is pregnant with important meaning. That eye to which all things "are naked and open" marks every holy desire and pious thought which arise in the mind, every penitential tear which falls in secret, and every devout breathing of the soul, and crowns them with a corresponding blessing. No effort is lost in the service of God. No prayer which proceeds from the heart is ever disregarded; no office of love is forgotten; not "a cup of cold water, given in the name of a disciple, shall lose its reward;" but all shall be abundantly recompensed by that beneficent Saviour who, by His own merits, has purchased the reward which He freely bestows.—*Stowell. Life of Bishop T. Wilson.*

The Rev. John Henry Newman.

We have been kindly permitted to make the following extract from a private letter. It was written by a learned and distinguished Presbyter, without a thought that it might become public. By one who is quite competent,—which very few are—to follow Mr. Newman through the mental mazes of his devious course, to its end, and to detect the fallacies which have wrested from him his hold upon the faith which he once adorned, and left him in the cold embrace of Schism.

The same writer says, "Mr. Newman's fall should teach a lesson of deep humility. From all I have heard, or read, of him and his, he is a man of peculiarly keen and subtle intellect, a great master of language, and eminently felicitous in setting his thoughts, and especially his figures in distinct and bold relief. But he exhibits a striking proof how much such an intellect may deceive itself; and he therefore teaches us the salutary lesson not to think of ourselves more highly than we ought to think. A great friend of his, who looked up to him with all the veneration shown to a great master, but who has also a most keen and penetrating mind, has written to me on the subject of his book; and I am happy to say, is dissatisfied with its argument, and that it seems doubtful whether J. H. N.'s criteria *exhaust* the notion of a development; whether they are not insufficient, or WHETHER THEY DO NOT PROVE TOO MUCH. And to me *his view of the Anti Nicene Theology* IS NOT FAIR! The underscoring, excepting the word exhaust, is mine, not his: but he has touched the two great points of J. H. N.'s fallacies."—*Banner of the Cross.*

The extract to which we allude is this: "Mr. Newman's defection has occasioned you, as it has many others, much sorrow. His career has been a singular one. From one of the most radical of the party calling themselves Evangelical, which in plain English means Puritan Calvinists, he has become an ultra-papist. How is this to be accounted for? . . . . .

The Calvinistic school perpetuated the metaphysical system of ratiocination for which the middle ages were so conspicuous. The tendency of the English Reformation was to bring the minds of men back to the authority of the Bible. Its whole character was more in accordance with the Theology of the Greek, than of the Latin Fathers. There is therefore in reality, more affinity between the Calvinistic and the Roman systems, than there is between the English Catholicism and the Roman. A mind like Mr. Newman's disciplined in the Calvinistic School, would be more likely from that very cause to embrace the Scholastic subtleties of the middle ages in the Latin Church. And when you reflect, that the men who have gone into the schismatic communion of the English Romanists, are, without exception, of the soi-dissant Evangelical party in the Church of England, you will I think be relieved from any apprehension that the Church of England will ever depart from the great principles established at the Reformation, and sealed with the blood of Her Martyrs. I have not seen Mr. Newman's last work; but from all I can learn it is nothing but old Popery in a new dress. The Romanists have departed entirely from the principle, quod semper, quod ubique, quod ab omnibus, and have substituted for it the doctrine of progressive development in the decrees from time to time of Popes and Councils. In what does this differ from the Puritans? They are continually talking of the march and improvement of religion: and the great fault they find with us is that we stopped short at an imperfect stage. They have since had clearer light from the operation of individual reason. The Romanists have had clearer light from the decrees of Popes and Councils. Mutato nomine de te fabula narratur.

"Again: the constant argument of the Puritans is, that their ministrations must be valid, because God has so signally blessed them. So the main argument of Mr. Newman and his friends for remaining in the Communion of the Church of England has ever been, that they saw in her the signs of spiritual life. The moment they are persuaded that her life is expiring, or that the life of Rome is more spiritual, they go over to that communion, and, I shudder when I think of their conduct, commit the sacrilege of renouncing their baptism and their orders. Such is the false and fatal consequence of perverted principles and false reasoning. Mr. Newman's defection, fatal as it has been for himself and his followers, must be attended with good for the English Church. The effect of his example would be instantaneous. It is not likely that they who shrunk from following him in the dangerous leap, will gather courage by reflection. What the Apostle said to the Corinthians—1 Cor. xi. 19,—is truly applicable now. We shall now see who are steadfast; and while we mourn for those who fall, we have the more confidence in the strength of the unshaken."

Bishop Wilson was particularly solicitous to excite his clergy to the important duty of visiting their parishioners from house to house, and instructing them individually as well as collectively. There was no part of the pastoral office which he appears to have regarded as more essentially necessary than this. There are several memoranda in his private papers with regard to letters written to his clergy, urging and entreating them to visit their parishioners κατοικον, and enforcing his admonitions by the example of St. Paul, in his address to the elders of Ephesus. "Ye know after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, and how I kept back nothing that was profitable unto you, but have shown you, and have taught you, publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 18–21.

This noble example of ministerial fidelity well deserves the imitation of every Christian pastor throughout the world. The Apostle was not satisfied with his public labors, frequent and abundant as they were; but he taught the people from house to house, instructing each individual in his particular duties, and thus giving every man a portion of meat in due season. There are no parts of his ministry which the pastor will recollect with greater comfort on his death-bed, than the hours which he has spent in pastoral visits; and no omissions of duty, of which the remembrance will be more grievous to him, at that awful period, than the omission of this momentous duty. It was with great reason, therefore, that Bishop Wilson pressed the observance of pastoral visits with such earnestness.—*Stowell. Life of Bishop T. Wilson.*

The Books to be Read.

Some now would persuade us, that certain notions in relation to Episcopacy, the Apostolic succession, and the like, have but very recently made their way into the Church. Indeed, some seem to be entirely persuaded, that the "Tractarians," alias the "Puseyites," invented what is said about them, and that to these inventions is owing the distraction which some of the delegates in the General Convention have discovered to exist in our Church. Surely those people, although many of them are clergymen, and perhaps received their theological education in some of our theological schools, have yet to learn what is the course of ecclesiastical studies prescribed by our bishops, as long ago as 1804, and still unaltered.

Among the books to be read, we find in one part of the course the following:—Archbishop Potter on Church Government; Daubeney's "Guide to the Church," and Slater.

Those who have not taken the trouble to examine this course of study, would perhaps conclude that those books, although to be read, are not to be read until the student has become a learned theologian. Not so; "after those studies, (the books above mentioned and some others,) and not before, let divinity be read in a systematic order," say the bishops of 1804, and ever since. Next we are told what systems of divinity it will be proper to read. One of them is, "The Scholar Armed," which, among other pieces, contains Jones of Nayland's "Essay on the Church;" Leslie "On the qualifications requisite for a valid administration of the Sacraments," and Law's "Letters to Bishop Hoadley." Now no man who has read all those works, can doubt for a moment, that upon the subjects of the Apostolical succession, the Sacraments, &c. they are quite as "*tractarian*" as Dr. Pusey or any modern. Why, then, do we hear men, whose duty it is to read those books, talk as they do about "Tractarianism?" Surely it is not Christian like, to endeavor to produce false alarms. It may be added, that in the list of books recommended by the House of Bishops, there will be found some, which, upon the subject of Baptismal regeneration, justification, tradition, &c. are quite as offensive to "Anti-Tractarians," as any thing to be met with in the writings of Pusey. Why, then, do not men, who condemn those writings, attempt to get a revision of the course of studies? Why do we hear of no efforts in the House of Bishops to alter that course, and to substitute the writings of Toplady, and Goode, and Bickersteth, for those in use in the course, the doctrines of which are so offensive to some? Perhaps any such movement would lead to the inquiry, *quo animo*, all this? Perhaps it may be supposed to be *a more quiet way to build up schools, in which the course of study prescribed by the bishops is to be disregarded, and writings, not of any ancient, but of modern schools, are to be studied,*—and thus to rid the Church, to a considerable extent, of a belief in certain doctrines, which although in the Prayer Book, were denounced by the Puritans, and are no longer among the articles of faith, which those who take their religion from the Puritans choose to hold. There may be much in what some choose to nick-name "Puseyism," which ought to be condemned; there may be in the writings of men, called by others "Puseyites," things to which the Churchman ought not to assent. Of course indiscriminate praise ought to be avoided. But why is it, those who condemn are careful not to specify the books which they condemn, and tell us why they condemn them? Why so much and such gross misrepresentation? Is not much that is said, said in order to prevent others, especially young divines, from reading and judging for themselves? Even this would be tolerable, if those who are afraid to let the writings of certain Oxford divines be read, would take equal pains to hinder the same persons from reading the writings of men known to be unfriendly to the Church, its doctrine, mode of worship, and discipline.—*True Catholic.*

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ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

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THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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Aug. 3—tf No. 449 Broadway.

D. APPLETON & Co., have lately published,

PURITANISM, or a Churchman's Defence against its Aspersions, by an appeal to its own History, by Thomas W. Coit, D. D., Rector of Trinity Church, New Rochelle, one handsome volume, 12mo. of 500 pages, $1 50.

FLUSHING INSTITUTE, L. I.

THE subscriber having engaged the Flushing Institute, now occupied by the Rev. J. F. Schroeder, D. D., and known generally as St. Ann's Hall, will open his school there on the first Monday in May next. Terms, one hundred dollars a session, to be paid in advance. There are extra charges. Catalogues containing particulars will be forwarded to applicants.

EZRA FAIRCHILD.
Flushing Institute, L. I. 4t

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized, Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq.

WILLIAM ASHKETTLE,
Nov. 15. 60 William street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

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